

**A GRAMMAR**  
**OF THE**  
**ARABIC LANGUAGE,**

**TRANSLATED**  
**FROM THE GERMAN OF CASPARI,**  
**AND EDITED**  
***WITH NUMEROUS ADDITIONS AND CORRECTIONS***

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**VOLUME II.**

**WITH A PREFACE AND ADDENDA ET CORRIGENDA**  
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## PART THIRD.

### SYNTAX.

#### I. THE SEVERAL COMPONENT PARTS OF A SENTENCE.

##### A. THE VERB.

##### 1. The States or Tenses.

1. The *Perfect*, التامى (Vol. I., §§ 77, 79), indicates:—

A

(a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as *لَمَّ جَاءَ زَيْدٌ* *then came Zaid*; *جَلَسُوا عَلَى الْبَابِ* *they sat down at the door*.

(b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as *أَنْعَمْتُ عَلَيْكُمْ* *be mindful of my favour, which I have bestowed upon you*.

(c) A past act, of which it can be said that it often took place B or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as *رَوَتْ الْأَرْوَاقُ* *relaters say (have handed it down by oral tradition from one to another)*; *اتَّفَقَ الْمُفَسِّرُونَ* *commentators are agreed (have agreed and still agree)*.

(d) An act which is just completed at the moment, and by the very act, of speaking; as *أَتَشْرُتُكَ اللَّهُ* *I conjure thee by God*; *بِعَتِّكَ هَذَا* *I sell thee this*.





A future one); *إِنَّ أَتَيْتَكَ* *the (time of) prayer is come*; *إِنَّ أَتَيْتَكَ* *thy daughter is, as was expected, dead, or thy daughter is just dead*; *أَمَّا الْوَلَايَةُ فَقَدْ وَلَّيْتُ أَبْنَاكَ مِصْرَ* *as regards the post of governor, I appoint thy son governor of Egypt (§ 1, d)*; *قَالَ لَهُ وَعَدْتِ* *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

B REM. a. *قَدْ* immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as *قَدْ قَدْ وَاللَّهِ أَحْسَنْتَ* *by God, thou hast done well*; *قَدْ لَعْنَتِي* *by my life, I have passed the whole night awake.*

REM. b. *قَدْ* is called by the grammarians *حَرْفُ اتِّوَقُّعٍ* *the particle of expectation*, and is said to be used *لِلتَّحْقِيقِ* *to indicate perfect certainty*, or *لِتَقْرِيبِ الْمَاضِي مِنَ الْحَالِ* *to approximate the past to the present.*

### C 3. The Pluperfect is expressed:—

(a) By the *simple perfect*, in relative and conjunctive clauses\*, that depend upon clauses in which the verbs are in the perfect; as *عَوَّضَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْيَأْمُونُ* *he laid before them what al-Ma'mun had ordered*; *جَلَسَ حَيْثُ جَلَسَ أَبُوهُ* *he sat where his father had sat*; *فَلَمَّا وَصَلَ الْبُورُ إِلَى الْمَوْضِعِ قَوَّى هَارِبًا* *and after the bull had come to the place, he turned his back in flight*; *إِنْهَزَ ثَمًا قَتَلَ أَهْلَ بَيْتِهِ* *he fled after his kinsmen had been killed.*

D

[REM. Whether the perfect in these clauses has the meaning of the pluperfect, must in every single case be decided by the context, or by the nature of things. It may indicate a time identical with, and even posterior to, that indicated by the perfect in the clause

\* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

upon which it depends. E.g. *لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بَنَى إِسْرَآئِيلَ* *when Moses went forth from Egypt with the Bena 'Isra'el to the desert, he disinterred Joseph and carried his remains with him through the desert*; *لَمَّا آنَحَلَ* *when he became unbound, i.e. was dying, they asked him to give them a chief.]*

(b) By the *perfect* with the particle *قَدْ*, preceded by *وَ* or without it, provided the preceding clause is one which has its verb in the perfect; as *وَقَدْ أَخْرَجَهُ وَقَدْ غِيِيَ* *he led him out blinded (lit. and he had been blinded)*; *بَكَرَ إِلَى الْقُضَلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ* *he went early in the morning to al-Fuql, and found that he had gone still earlier to the palace of 'ar-Rasid (lit. and found him, he had already gone early).* The clauses with *قَدْ* and *وَقَدْ* are clauses expressing a state or condition (*حَالٌ*).

(c) By the verb *كَانَ* *to be*, prefixed to the *perfect*; as *مَاتَ* *ar-Rasid batuman* *كَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الْأَلَيْثِ* *'ar-Rasid died at Tus, after he had set out (lit. and he had set out) for Khurasan to combat Rafi' ibn al-Layth.* These clauses also express the state (*حَالٌ*).

(d) By *كَانَ* and the *perfect*, with the particle *قَدْ* interposed; as *كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَقْدَمْتُهَا إِلَى الْقُضَلِ* *I had brought up and educated a female slave; I then presented her to al-Fuql.* Sometimes the particle *قَدْ* is placed before both verbs, instead of between them; as *بَرَّوْى أَنْ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحِمَهَا وَقَدْ* *there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'A'isha (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.*

A REM. a. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle **قَدْ**, the others having merely **كَانَ**; as **مَاتَ الرَّشِيدُ بِطُوسٍ وَكَانَ**; *as the wise man died at Tus, after he had set out for Heratdin to combat Rāfī 'ibn al-Lāz, who had rebelled (lit. and this Rāfī had already rebelled), and cast off his allegiance, and taken forcible possession of Samarkand.*

B [REM. b. Between **كَانَ** and the perfect a conjunctive clause may be interposed, as **كَانَ ثَمَّ بَلَغَ صَلَاحَ الَّذِينَ خَبَرَ الْعَدُوَّ جَمَعَ** *when the information about the enemy had reached Salāh al-dīn, he had assembled the emirs.*]

4. (a) If two correlative clauses follow the hypothetical particles **إِنْ** *if* **لَوْ** *if* **لَوْ لَا** *if not* (Vol. i., § 367, o)\*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect

C subjunctive or potential. For instance: **لَوْ كَانَ فِيهِمَا آلَهُ إِلَّا اللَّهُ** *if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin*; **لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً** *if thy Lord had chosen, He would surely have made (all) mankind one people*; **وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً يُعَذِّبُهَا خَلْقًا عَلَيْهِمْ** *and let those fear (God), who, if they should leave (or were to leave) behind them weak offspring, would have fears for them (or would be afraid on their account)*; **لَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ** *and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth*; **لَوْ كُنْتُمْ مِنْ مَا يَنْذِرُ لَسْتُمْ بِمُؤْمِنِينَ** *if you were of those who are warned, you would not be believers*.

\* The protasis of a sentence, when introduced by **لَوْ لَا**, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the v. **كَانَ**.

*if I had been one of (the tribe of) Mūsin, they (the enemies) would not, A have carried off my camels*; **وَقَالَ سَعْدُ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَقْوَى عَلَى الْتَهْوِيسِ لَسَبَّغْتُ مَتَى فِي الْأَطَارِقِ وَسَكَبَهَا زَيْمًا يُجْعِلُكَ وَأَصْحَابَكَ** *and Sa'd said: verily, by God, if I had some strength left that I were able to rise, thou wouldst hear from me a roaring in its ('El-Medīna's) quarters and streets, that would drive thee and thy comrades into your holes, and by God, I would remove thee to a tribe where thou wouldst be a follower, not followed*; **لَوْ لَا قَوْمُكَ حَدِيثُ عَهْدٍ بِكَفَرٍ لَا تُسْتُ أَهْبَتْ عَلَى قَوَاعِدِ** *had not thy people ceased recently to be in a state of infidelity, I would surely raise the house on the foundations of 'Ibrāhīm*; **وَلَوْ لَا أَنْ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالْتَّوْحِيدِ لَئِيْلًا** *and were it not that all mankind would have become a single people (of unbelievers), We would certainly have given to those who believe not in the Merciful roofs of silver to their houses*; **لَوْ لَا فَضْلُ اللَّهِ** *had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few*; **لَوْ لَا عَلَيَّ تَبْلَاكَ عَمْرُ** *had it not been for 'Alī, 'Omar would surely have perished*; **لَوْ لَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ** *had it not been for you, we would surely have been believers*; **لَوْ لَا هَذَا الْعَامُ لَرَأَى** *had it not been for thee, I would not have gone on pilgrimage this year* (**أُحْجَجُ** in rhyme for **أُحْجَجُ**). [With **قَدْ** inserted in both clauses **لَوْ لَا قَدْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فَلَرَأَى** *if the Prince of the faithful were dead, I would swear allegiance to So-and-so*; or only in the protasis **لَوْ كُنْتُمْ مِنْ مَعَ مُؤْمِنِينَ لَا تَصْرَفُوا عَنْهُ وَتَرْكُوهُ وَخَدَّه** *if all that are with Mūnis had seen thee, they would surely turn away from him and leave him alone*.]—(b) Occasionally **كَانَ** is placed between **لَوْ** and the perfect in the protasis of the sentence, and

- A sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as كُنْتَ عَلِمْتَ ذَلِكَ لَضَرَّتْكَ لَوْ كُنَّا عَرَفْنَاهَا لَوْ كُنَّا عَرَفْنَاهَا لَوْ كُنَّا عَرَفْنَاهَا if I had known this, I would have beaten thee; كَانُوا صَلُّوا رَبَّ السَّجْدِ if they had known it, they would not have crucified the Lord of glory.—(c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصْنَعُهُمْ بِأَنُوبِهِمْ لَوْ نَشَاءُ جَعَلْنَاهُ أَمْحًا لَوْ نَشَاءُ جَعَلْنَاهُ أَمْحًا if we pleased, we could smite them for their sins; if we pleased, we could make it salt water. [If the verb of the protasis be an imperfect preceded by كَانَ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as لَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا أَتَيْنَاهُ إِلَّا بِهِ لَوْ كَانَ يُنَجِّي مِنَ الْآلِدَى حَذَرَ نَجَالِكَ مِمَّا أَصَابَكَ الْخَذَرُ if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for friends; if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee (حَذَرُ in rhyme for خَذَرُ).]

REM. a. The apodosis of لَوْ (جَوَابُ the answer, complement, or correlative of law) is frequently omitted, when the context readily suggests it; as لَوْ أَنَّ لِرَبِّائِكَ سُبْرَتَ بِهِ الْجِبَالِ أَوْ قَطِيعَتِ بِهِ and if the mountains could be made to move by a Kor'an, or the earth be cleft in pieces by it, or the dead be addressed by it, . . . . (scil. it would be by this Kor'an); لَوْ أَنَّ لِي بِشَكْمِ قُوَّةٍ أَوْ آوَى إِلَى زُطْفٍ شَدِيدٍ if I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, . . . . (scil. I would resist you); إِنَّمَا تَوَلَّيْتُكَ حَتَّى تَرَى مَقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِينِنَا مَعَهُ until thou couldst see the extent of our forces and of our endurance;

and if we had been with him with our hearts (heart and soul), . . . . (scil. we should have defeated you long ago); وَلَوْ لَمْ يَكُنْ لَهَا مِنْ الشَّرِّ إِلَّا مَوْضِعُ الشَّرِّ الْكَافِلِ لَهَا الْجَبَلُ عَلَيْهَا الْمَشْهُورُ بِالزُّنُوبِ and if it (Seville) possessed no other glory but the place, called Azarafa, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, . . . . (scil. this would be enough for it, كَفَى or كَفَا).

[REM. a. The verb expressed or understood in a clause preceded by وَلَوْ even if, though, has the same signification as that of the clause to which it is annexed, as أَعْطُوا السَّائِلَ وَلَوْ جَاءَ عَلَى قَرْبٍ لَا أَرْجِعُ عَنْ أَنْزِعَ عَنْ إِيْتِي بِدَابَّةٍ وَلَوْ إِيْمَامِي وَلَوْ طَارَ رَأْسِي فَعَامِي تَصَدَّقُوا وَلَوْ بِهَلِيبِ إِيْتِي بِدَابَّةٍ وَلَوْ إِيْمَامِي I will not retract my promise of protection, even if my head should fly before me; give alms, though it be only a burnt hoof; give alms, though it be only a burnt hoof; bring me a beast to ride upon, even if (it should be) an ass; the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; if thou causest an animal pain, however little, thou art cursed.]

B. After إِذَا when, as often as (Vol. i., § 367, b), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as أَجِيْتُكَ إِذَا أَحْمَرَّ اسْتَجِيبُوا إِذَا أَحْمَرَّ I will come to thee when the unripe dates become red; استَجِيبُوا إِذَا دَعَاكُمْ رَّبُّكُمْ وَرَسُولُهُ إِذَا دَعَاكُمْ رَّبُّكُمْ وَرَسُولُهُ respond to God and to the Apostle, when he calls you to that which can give you life.—Consequently, if the particle إِذَا or مَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signification.





- A reference to their temporal relation to one another or to other actions—be regarded either (a) as beginning or in progress, or (β) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong,—whether the perfects are to be translated by our past, present or future,—depends entirely upon the considerations stated in Vol. I., § 77, rem. a.

Rem. b. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see § 6)\*; but it is very rare [in prose] to find إِذَا construed with the jussive like إِنْ (§§ 13 and 17, c), as وَإِذَا تُصِيبُكَ خَصَاصَةٌ فَتَجَمَّلْ (see § 13 and 17, c), as وَإِذَا تُصِيبُكَ خَصَاصَةٌ فَتَجَمَّلْ and when poverty befalls thee, bear it patiently (تَجَمَّلْ in rhyme for تَجَمَّلْ); [and إِذَا تَرَانِي تُكْرِمْنِي when you visit me, you will honour me].

- C Rem. c. It has been said that when إِذَا or مَا is immediately preceded by حَتَّى until, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called converse influence of إِذَا or مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet in progress, as a historical present (see § 15, c, β). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by إِذَا.

\* [The difference is that إِنْ denotes what is possible, إِذَا what is ascertained, so that one says إِنْ جَاءَ رَأْسُ لَيْلٍ Did come, but إِذَا جَاءَ رَأْسُ لَيْلٍ when the beginning of the month shall come.]

A after اَلَّذِي يُسَوِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى For example: إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْتُمْ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ وَخَيْرَ بُسْتَمَانَ جَنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَمَنْعَهُمْ and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrived at the Valley of Ants, an ant says— In this second example the meaning would be substantially the same, if we rendered it by until, when they arrived at the Valley of Ants, an ant said, but the translation would be less close\*. In the next two examples, on the contrary, the

\* [Trumpp, *Der Bedingungsas im Arabischen*, Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 seqq., rejects the theory expounded in rem. c, which is also that of Fleischer (*Kl. Schr.* i. 116 seqq.). حَتَّى being properly a preposition, has no influence on the signification of the perfect in the following clause. This depends on that of the clause to which it is subordinated. The same remark applies to the perfects of two correlative clauses introduced by إِذَا حَتَّى For example: لَمْ يَكُنْ لِي بَشِيرٌ حَتَّى إِذَا أَتَيْتُهَا I run until I attain the end; but before I was aware of anything, 'Al-'Aswad had entered the room; وَنَوْمٌ نَحْسَرُ مِنْ كُلِّ أُمَّةٍ فَوْهًا مِمَّنْ يُكَلِّبُ بِأَيَاتِنَا فَمَنْعَهُمْ يُوزَعُونَ حَتَّى إِذَا جَاءُوا لَلَّ أَكْهَدْتُمْ بِأَيَاتِنَا and on that day when we bring together out of every nation a company of those who have gainsaid our revelations, kept marching in ranks, until, when they have arrived (before God), He will say: Did ye treat my revelations as impostures? A comparison of this verse from Kor'an xxvii. with that cited above





- A *has spoken the truth*; **إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا** *if ye have believed in God, place your trust in Him*; **إِنْ قَبِدَ الْعِلْمَ أَوْ قَامِحَ إِنْ** *accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.*—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, a), the verb **وَكَّانَ**, or one of its "sisters," must be prefixed to the correlative clauses; e.g. **وَكَّانُوا إِنْ بَالَفُوا بَلَفُوا** *if they courted themselves to attain an object, they attained it* [**وَكَّانَ كَلْبًا أَكَّاهُ شَيْءٌ** *and whenever one of the wild animals came to visit him, he made it his prey*; **وَكَّانَ مَتَى أَرَادَ خَلْعَهُ دَخَلَ الْبَرِّيَّةَ** *and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as **إِنَّمَا أَتَرَفْتُ الْعِلْمَ** *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(e) If, however, the verb **وَكَّانَ**, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 181), as **إِنْ كُنْتُمْ تَحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, then follow me*; **وَلَا يَجِزُّ لَكُنْ أَنْ يَتَّقِينَ مَا خَلَقَ اللَّهُ** *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God*; **لَكُنْ** *if thou speakest the truth, then hast killed me; if thou liest, thou hast disgraced me.*]

REM. a. What has been said of the temporal **إِذَا** in § 5, rem. a, is also applicable to the conditional **إِنْ** for **إِنْ** is also originally a demonstrative (compare **إِنِّي**, **إِنَّمَا**). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a

completed action, and not as one in progress. On the alternative A use of the Jussive, see §§ 13 and 17, c.

REM. b. The apodosis of **إِنْ** (**جَوَابُ إِنْ**), like that of **تَو** (§ 4, rem.), is frequently omitted, when the context readily suggests it; as **إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَإِلَّا فَاسْتَوْفِ مِنْهُ الْبَيْعَ** *two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath*; **إِنْ نَبْتَ وَوَجَّعْتَ عَنْ قَوْلِكَ وَإِلَّا** *if thou repentest and repentest what thou hast said, (good and well, or I will forgive thee); but if not, I will order the slaves to slay thee alive.* [Comp. § 186, rem. c, footnote. By this omission **وَإِنْ** though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet **وَإِنْ رُكِبَهَا وَإِنْ** *ride her (the camel) nevertheless (though she be destined for sacrifice),* *Lisān* xvi. 179.]

REM. c. Where **أَيُّ**, **مَنْ**, and **مَا** are interrogatives or simple relatives, **أَيُّ**, **أَيُّ**, **أَيُّ**, **أَيُّ** and **كَيْفَ** interrogatives, and **حَيْثُ** C a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

7. After the particle **مَا**, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as **لَا لَقِيْتُمْ مَا يَغْتَرُّكُمْ فَرًّا** *may you never meet with harm* (§ 1, f), as long as you live! **النَّاسُ مَا دَامُوا فِي الْعَمَلِ الدُّنْيَا غَافِلُونَ** *men are careless, as long as they live in this world* (lit. remain in the life of this world); **لَا أَنْسَاكَ مَا دَرَّ شَارِقِي** *I will not forget thee, as long as a sun rises*; **مَا دَعَوْتُهُ أَجَابَ** *cure answers, as often as (or whenever) you call it.* If this imperfect is to be historical, the rule laid down in § 6, d, must be observed. The negative as long as not is always expressed by **مَا تَمَّ** with the jussive (see § 12).

REM. The Arab grammarians regard this **مَا** as **مَصْدَرِيَّةٌ ظَرْفِيَّةٌ**

A or *وَمَانِيَةً*, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that *مَا دُمْتَ حَيًّا*, as long as thou remainest alive, is equivalent to *دَوَامِكَ حَيًّا* or *دَوَامِكَ حَيًّا*. This cannot, however, be the case, for whence then would come the conversive force of this *مَا*? It is in fact only a variety, in its application to time, of the *مَا الشَّرْطِيَّة* or conditional *ma* (§ 6, a).

B 3. The Imperfect Indicative (*الْمَصَارِعُ الْمَرْكُومَةُ*) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past, or future time*. Hence it signifies:—

(a) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as *الْإِنْسَانُ يُدَبِّرُ وَاللَّهُ يَقْدَرُ* man

C *forms plans and God directs them (man proposes, God disposes)*; *بِالْكَوْنِ يُسْتَعْبَدُ الْخَلْقُ* the free man is enslaved by benefits (conferred upon him).

(b) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ* (God knows what ye are doing. Hence its use as a historical present in lively descriptions of

D past events; e.g. *قَالَ طَلْحَةُ فَأَخْرَجَ أَعْدُو فَاقْبَسَ دِرْعِي وَأَخَذَ سَيْفِي* said Talha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.

(c) An act which is to take place hereafter (the *simple future*); as *وَأَتَقْوَا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and fear a day (in which) a soul shall not make satisfaction for a soul at all, or shall not give anything as a satisfaction for a soul; *فَاللَّهُ يَحْكُمُ* but God will judge between them on the day of the resurrection.—To render the futurity of the act still more distinct,

the adverb *سَوْفَ* (Vol. i. § 384, e), or its abbreviated form *سَ* (Vol. i. A § 361, b), in the end, is prefixed to the verb; as *وَمَنْ يَقْعَلْ ذَلِكَ مُدْرِنًا* and whoever does this maliciously and wrongfully, we will burn him with hell-fire; *وَسَنَبَيِّهَهُ فِي مَوْجِبِهِ* we will explain it in its (proper) place; *سَنَكْفِي مِنْ مَقَرِّكَ كُلِّ ظَنٍّ* thou shalt be protected (through God's grace) from every machination of thine enemy.

Ram. a. *سَوْفَ* may have the asseverative *لَ* prefixed to it, as B *وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى* and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse *وَمَا أَتَى وَسَوْفَ أَخْلَى أَتَى أَتَى آلَ جَحْشٍ أَمْ بَشَرٍ* and I do not know, but I shall (I think) know, whether the family of Hifn are a band of men or women.—Rare forms are *سَوْ*, and *سَيَ*.

[Ram. b. The simple future has sometimes the sense of a polite C order or request; as *ثُمَّ قَالَ لَهُ سُلَيْمَانُ قَتَصِرْفُونَ وَكُنْ بِمَا نَبَيْتَا* then Sulaiman said: Depart now, and we will consider between ourselves (Tabari ii. 544, l. 7); *وَقَالَ لِإِسْمَاعِيلَ قَدْ خَلَعَ أَصْلَحَ اللَّهُ الْأَمِيرَ* and he said to Ishak: Have the kindness to enter, God bless the Emir; *وَقَالَ لَهُ هَالِدٌ ثَوْبُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَامَتُهُ* and Halid said to him: Grant him indemnity, O Prince of the faithful, and he did so (49. xvii. 164, l. 14). D. G.]

(d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement\*, a secondary, subordinate clause, expressing the state (*الْحَالُ*) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect [*حَالٌ*]

\* That is to say, any word or words governed by, or otherwise connected with, it.







A *his nights without sleep*. See § 17, c.—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by *إِنْ*\*; e.g. *قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا* *they said, Become Jews or Christians, (and) ye will be guided aright*. Here *كُونُوا* is equivalent to *إِنْ كُونُوا*. *If ye become Jews or Christians, ye will be guided aright*. See § 17, c.

B [REM. a. *كَيْفَ* and, according to the school of *Basra*, also *كَيْفَمَا* form an exception to the rule that the jussive may be employed in the two correlative clauses. Many grammarians allow no other correlative clauses after these particles, but those that contain the imperfect indicative of the same verb, as *كَيْفَ تَصْنَعُ أَصْنَعُ* *as thou doest, so will I do*. See, however, an example of the jussive in both clauses, § 17, c.]

C [REM. b. After *أَلَا* both the jussive and the indicative may be used in the two correlative clauses, as *أَلَا تَنْزِلُ تَأْكُلُ* and *أَلَا تَأْتِينِي أُحْبِثُكَ* *أَلَا تَنْزِلُ تَأْكُلُ* *will thou not alight and eat? أَلَا تَأْتِينِي أُحْبِثُكَ* *will thou not come to me, (then) I will tell thee?*

14. 'The *Energetic* forms of the imperfect have always a future sense; as *لَتَنْتَلِينَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ* *if thou deliverest us from this (danger), verily we will be of (the number of) the grateful*; *وَأَلَلَّهِ وَتُفْرِئُكَ عُنُقَكَ* *by God! I will cut thy head off (lit. D strikes thy neck)*. See § 19.

## 2. The Moods.

15. 'The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see § 11); and

\* [Trunpp, *Der Bedingungsatz*, p. 369 seq., rejects this view of the matter, making a distinction between the jussive in the apodosis of an imperative and that of a conditional protasis.]

hence it mostly corresponds to the Latin subjunctive after *ut*. It A is governed by the following particles.

(a) a. By *أَنْ* *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; *لَا أَنْ* or *أَلَا* *that not*; and *لَنْ* (for *أَنْ*, i.e. *لَا أَنْ* *it will not be or happen that*) *certainly not, not at all*. For example: *أَرَدْتُ وَأَتَمَمْتُ أَنْ أَتَيْتَ نَهْرَ طَرِيقِ أَتَّعَلِّمَ* *I wished and desired to make plain to them the path of learning*; *لَا يَأْبَ كَاتِبٌ أَنْ* B *يَتْبَغَى أَنْ يَتَوَقَّى* *let no one who can write, refuse to write*; *يَتْبَغَى أَنْ يَتَوَقَّى* *let no one who can write, refuse to write*; *أَلَيْسَ لِلْمُتَلَمِّذِ بَطَلِبُ الْعِلْمِ رِضَا اللَّهِ* *it behoves the learner to strive by his seeking after knowledge to please God*; *يَجُوزُ أَنْ يَكُونَ أَتَّصَبَ* *it may be the accusative*; *قَالَ فَكَلِمَةً مِنْهَا قَدْ يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا* (God) *said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it*; *أَمَرْتُكَ بِأَنْ تَفْعَلَ كَذَا* *I commanded thee to do such a thing*; *إِنِّي أَخَافُ أَنْ يَتْرُكَنِي* C *I am afraid he will not leave me, or, in accordance with a particular idiom of the language* [§ 162], *I am afraid he will leave me*; *مَا مَنَعَكَ أَنْ تَسْجُدَ* *what hath hindered thee from worshipping (him)?* *لَنْ تَبْنَا أَتَأَرَّ إِلَّا أَبَاطًا مَعْدُودَةً* *the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days*; *لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا* *none shall enter Paradise save those who are Jews or Christians*; *لَنْ أَهْرُجَ الْأَرْضَ حَتَّى يَأْتَنِي أَبِي* *I will therefore not quit the land (of Egypt) until my father gives me leave*. D

[REM. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by *أَنْ* with the perfect, as *لَمَّا دَعَا أَنْ أَحْيَاهَا أَوَّلًا فَدَعَا أَنْ يُحْيِيَهَا ثَانِيًا* *after God had decreed to call them to life for the first time (as He did), He decreed to call them to life a second time* (see Fleischer, *Kl. Schr.* i. 525 seq., ii. 356).—In later times *أَنْ* with the indicative of the imperfect is often employed as the equivalent of *أَنْ* with the



- A subjunctive, as in the verse *كَلِمًا رَمَتْ أَنْ أَقْدِمَ خَيْرًا لِعِبَادِي وَرَمَتْ* *كَلِمًا* as often as I intend to send onward some good deed for my future life and to repent toward God (see Fleischer, *Kl. Schr.* i. 526 seq.).]

(β) But if the verb to which *أَنْ* is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by *أَنْ* has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after *أَنْ*; as *أَعْجَبَنِي أَنْ*

- B *it pleased me that thou stoodest up*; *أَعْلَمُ أَنْ قَالَ* *I know that he said*; *أَعْلَمُ أَنْ يَنَامَ* *I know that he is asleep*. As *أَنْ* *quod, ōn*, with a pronoun (*أَنْتَ*, etc.), is more usual in such clauses, the native grammarians designate *أَنْ*, when it has the same meaning as *أَنْ* and governs the indicative, by the name of *الْمَخَفَّةُ مِنَ الثَّقِيلَةِ* *the 'an that is lightened from the heavy form*, or, more shortly, *أَنْ الْمَخَفَّةُ* *the lightened 'an*; but when it is equivalent to the Latin *ut*, they call
- C *it أَنْ النَّاصِبَةُ* *the 'an that governs the subjunctive* (*الْمَخَارِجُ الْمَنْصُوبُ*). After verbs of thinking, supposing, and doubting, when they refer to the future, *أَنْ* may govern the indicative of the imperfect, as *الْمَخَفَّةُ*, or the subjunctive, as *الْناصبَةُ*; e.g. *ظَنَنْتُ أَنْ يَهْوِمَ* *I think he will get up*.

REM. α. *أَنْ* is in these cases *مَصْدَرِيَّة*, that is to say, *أَنْ* with the following verb is equivalent in meaning to the *maḡdar* or infinitive of that verb; e.g. *وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ* *and that ye fast is better for you* (*صِيَامُكُمْ = أَنْ تَصُومُوا*); *أُرِيدُ أَنْ أَزُورَكَ* *I wish to visit thee* (*زِيَارَتُكَ = أَنْ أَزُورَكَ*); *أَعْجَبَنِي أَنْ قُمْتَ* *أَعْجَبَنِي قِيَامُكَ*.

REM. β. The omission of *أَنْ* before the subjunctive is very rare; as *خُذِ اللَّسَّ قَبْلَ أَنْ يَأْخُذَكَ* *order him to bury it*; *أَلَا أَتِيهَا دَا* *seize the thief before he can seize thee*; and in the verses *لَا*

*أَنْتَ مُعَلِّدِي* *O thou, A that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever!*\*—The grammarians tell us that some of the Arabs construed *أَنْ* always with the imperfect indicative, as *أُرِيدُ أَنْ تَقُومَ* *I wish thee to stand up*; and, according to the reading of Ibn Muḥdigin, *Kor'an* ii. 233 *لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ* *for him who desires to complete the time of suckling*; whilst others let it govern the jussive, as in the half-B verse *يَأْتِنَا الصِّدُّ نَحْبِيطُ* *come, until the game comes (or is brought) to us, let us gather firewood*.

[REM. c. Sometimes *أَنْ* seems to have the meaning of *lest, for fear that*, as in the verse *عَمَرَ بْنِ عِمْرَانَ حَبَوْتُ بِبَهْمَةٍ مَكَانَ قُلُوبٍ رَازِمٍ* *I have given 'Amr ibn 'Imrān a hundred camels for a young beast unable to rise, for fear lest I should be blamed* (*Ḥamān*, p. 256, l. 3); *أَعَدَدْتُ السِّلَاحَ أَنْ يَجِيءَ عَدُوٌّ فَادْرَأَهُ* *I have prepared arms for fear that an enemy should come, in which case I may repel him*; *أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذْكَرَ إِحْدَاهُمَا* *for fear lest the one of them should make a mistake, in which case the other may remind her* (*Kor'an* ii. 282). In these and similar phrases (*Kor.* iv. 175, vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply *مَخَافَةَ* or *حُكْرَامَةً*. In others it may be explained by the preceding words implying a prohibition, as *Kor.* xxxv. 39, *Tub.* i. 657, l. 8, 3036, l. 2. In the verse (*Hariri, Dorraṭ*, 88) *أَوْصِيكَ أَنْ يَحْبَدَكَ الْأَقَارِبُ* *D* *أَوْصِيكَ* may have the meaning of *وَيَرْجِعُ الْبُشَيْرُ وَفَوْ خَالِبٍ* *I warn thee lest thy near relations should praise thee, but the poor return disappointed*. D. G.]

\* [Beidāwī on *Kor'an* ii. 77 reads *أَحْضُرْ*, adding that, if *أَنْ* is omitted, the verb is put in the indicative. R. S.—Comp. *Ḥamān*, p. 438, l. 6 seq. and see also Lane p. 104 c, on *Kor'an* xxxix. 64 *أَلْفَعِرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ*.]

- A (b) By *لِ* that, in order that ([called *لَا مَر كَفَى*] originally a preposition, Vol. i. § 366, c); *لِكُنْ*, and *لِأَنْ*, that, in order that; *لَيْسَ*, and *لَيْسَ*, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: *تُبْ بِغُفْرِكَ لَكَ اللَّهُ* repent, that God may forgive thee; *إِذَا خَافَ أَنْ يَسْأَلَ الْمُسْلِمَ اللَّهُ تَعَالَى بِصَوْنِهِ عَنِ الْهَلَاكِ* it behoves the Muslim to ask God (who is exalted above all) for health, that He may preserve him from misfortunes; *إِذَا خَافَ شَيْئًا فَعَلِّقْهُ كُنْ* when you learn anything, write it down, so that you may constantly refer to it; *كُنْ أَعَدَّهُمْ* that I may prepare them; *وَأَمَرْتُ لِأَنْ أَكُونَ* learn that ye may teach; *أَوَّلَ الْمُسْلِمِينَ* and I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him); *لِكُنْ تَعْلَمُنِي صَادِقًا* that thou mayest know me to be speaking the truth; *ثَوْبُ حَالِدٍ كُنْ تَرْضِيهِ* thou desirest to take me as thy lover together with Hālid; *لَمْ نَشْغَلْ بِذِكْرِ ذَلِكَ كُنْ يَطْوُلُ الْكِتَابُ* we have not occupied ourselves with giving an account of this, in order that the book might not become too long; *كُنْ يَكُونُ دَوْلَةُ بَيْنَ الْأَغْنِيَاءِ* that it (the spoil) may not be a thing taken by turns among the rich of you; *لِكُنْ تَأْسَوْا عَلَى مَا فَاتَكُمْ* that ye may not grieve over what escapes you; *إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يَسْتَحَفَّ بِالْعِلْمِ* he said this only in order that learning might not be disparaged.

REM. a. After *لِ* the grammarians assume the ellipse of *أَنْ*, which always appears before the negative, *لَيْسَ*. The insertion of *أَنْ* is allowable, as *لِأَنْ أَقْرَأَ*, or *لِجَشْدِكَ لِأَقْرَأَ*, I am come to thee to read (whence some translate *أَوَّلَ الْمُسْلِمِينَ* by *وَأَمَرْتُ لِأَنْ أَكُونَ* and I am ordered to be the first of the Muslims); except when it is

the *لَا مَر كَفَى* or *لام of denial*, i.e. when it is the predicate of *مَا* *مَا كَانَ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ* as *لَمْ يَكُنْ* or *لَمْ يَكُنْ* God was not one to chastise them whilst thou wast among them; *لَمْ يَكُنْ زَيْدٌ* Zaid was not a man to drink wine.

REM. b. The addition of *مَا الْمَصْدَرِيَّة* appears sometimes to interrupt the government of *كُنْ*, as in the verse *إِذَا أَنْتَ لَمْ تَنْفَعْ* as in the verse *كُنْ*, as in the verse *كُنْ* when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm or benefit. Sometimes *أَنْ* is added to strengthen the regimen; as *كُنْ أَنْ تَغُرَّ وَتُغْدِمَا* that thou mayest deceive and beguile; *كُنْ أَنْ تَطِيرَ لِقَرْبَتِي* that thou mayest fly to my village.

(c) a. By *حَتَّى* (also originally a preposition, Vol. i. § 366, k), until, until that, that, in order that, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: *لَنْ تَبْرَحَ عَلَيْهِ عَاجِلِينَ حَتَّى يَرْجِعَ* C we will not cease to stand by it (worshipping it), till Moses return to us; *لَا يَدَّ مِنْ التَّامِلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا* we must meditate before we speak, in order that our words may be appropriate; *لَمْ يَبْقِ أَنْ لَا يُطْعِفِ النَّفْسَ حَتَّى يَنْقَلِبَ عَنِ الْعَمَلِ* he must not weaken the spirit so that he is hindered from acting; *قُولُوا لَهُ إِنْ كَاءَ فَلْيَجْلِسْ* tell him, if he chooses, to sit down D and give me his hand, that I may force him to rise or he force me to sit down.—β. But if *حَتَّى* expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example: *سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ* they journeyed till the sun rose; *فَهَرَّبَ حَتَّى أَبْعَدَ* and so he fled till he got a great way off; *لَمْ يَرْضَ حَتَّى لَا يَرْجُوهُ* he is so ill that they have no





- A *سُكُونًا فَيَنَامُ النَّاسُ* hush, and the people will go to sleep. The negative clause must also be pure, not restricted by *لَا*, nor followed by another implied negative; e.g. *مَا أَتَيْتَ إِلَّا تَأْتِينَا فَتَحْبِثُنَا* thou dost nothing but come to us and tell us something; *مَا تَزَالُ تَأْتِينَا فَتَحْبِثُنَا* thou never ceasest coming to us and (never ceasest) telling us something. Consequently we may say *مَا تَأْتِينَا فَتَحْبِثُنَا* if we understand the words to mean thou dost not come to us and (dost not) tell us something (= *لَمَّا تَحْبِثُنَا*). [The poets allow themselves to use *ف* with the subjunctive after a single future, e.g. *سَأَتَرُكَ مَنْزِلِي* I will leave my abode to the Beni Tamiim, and betake myself to the Hijaz, that I may have rest. (Comp. Jahn, Erklärungen zu Sibawüh, p. 53.) D. G.]
- B

- (e) By *وَ*, under the same circumstances as *ف*, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as *أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَهَا* do ye think that ye shall enter Paradise without God's knowing those of you who have fought (for Him), and knowing the patient! *مِثْلَهُ* do not restrain (others) from any habit, whilst you yourself practice one like it; *وَلَقُلْتُ أَذْعَى وَإِنْ أَذْعَى بِصَوْتِ أَنْ يُنَادِيَ دَاعِيَانِ* and I said (to her), Call, and I will call (at the same time), for it makes the sound go
- C
- D further, if two persons call out together; *أَلَمْ أَدَّ جَارُكُمْ وَيَكُونُ بَيْنِي* was I not your neighbour, there being (all along) between me and you love and brotherly affection? *وَلَتَشْرَبَ الْكَلْبَنَ* do you eat fish and drink milk at the same time? *وَلَتَبَسَّ* and the wearing of a coarse cloak, whilst my eye is cool (not heated with tears), is more pleasant to me than the wearing of fine garments. The Arab gram-

marians call *وَ*, thus used, *وَإِلَّا أَلْبَعِبَ*, or *وَإِلَّا أَلْبَعِبَ*, or *وَإِلَّا أَلْبَعِبَ*, the verb of simultaneousness, and explain it by *مَعَ أَنْ*.

[Ram. The school of Kufa allow the use of the subjunctive also after *لَمْ* in the manner of *لَمْ* and *وَ*, e.g. *لَمْ تَعْبُوا عَلَى قَوْمٍ* do not upbraid people for actions, whilst you practice them yourselves (Tab. ii. 887, l. 1 seq.). D. G.]

(f) By *وَ*, when it is equivalent either to *إِلَّا أَنْ* unless that, or to *إِلَّا أَنْ* or *حَتَّى* until that; as *وَلَقُلْتُ الْكَافِرَ أَوْ يُسْلِمَ* I will certainly kill the unbeliever, unless he becomes a Muslim; *وَلَقُلْتُ إِذَا حَزَبْتُ فَنَاءَ* and when I equaled the spear of a tribe, I broke its knots, unless it stood straight; *وَلَقُلْتُ أَوْ تَطِيبُنِي حَتَّى* I will stick to you till you give me my due; *وَلَقُلْتُ أَوْ أَقْرَبَ* I will deem everything difficult easy, until I attain my wishes; *وَلَقُلْتُ تَهْ لَا تَبْكُ غَيْثَكَ إِنَّمَا نَحْوَلُ مَلَكًا أَوْ نَمُوتُ فَتَعْلَمَا* and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless we die and so are excused (for not attaining it); *وَلَقُلْتُ أَوْ يَرْجِعُ الْقَارِطُ* I will not go to thee till the gatherer of acacia berries (or leaves) returns (i.e. I will never go to thee). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

C

(g) By *وَإِنْ* or *إِذَا* is that case, well then, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to *وَإِنْ*, or, at least, separated from it only by the negative *لَا*, or by an oath, or, according to some, by a vocative. For example, one may say *أَنَا أَتِيكَ غَدًا* I will come to thee tomorrow; and the reply may be *وَإِنْ لَا أَهْمَكَ* well then, I will treat thee with respect, or *وَإِنْ لَا أَهْمَكَ* well then, by God, I will not insult thee, or *وَإِنْ لَا أَهْمَكَ* well then, by God,

D

- A *I will etc.*, or *إِنَّا بِأَعْيُنِنَا* (though many prefer in this case *أَعْيُنُنَا*). If the particle *وَ* or *فَ* be prefixed to *إِنَّا*, the verb may be put in the indicative as well as the subjunctive, e.g. *وَإِنَّا لَا يَبْقَوْنَ* (var. *يَبْقَوْنَ*) *and in that case they would not have remained after thee but a little while*; but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. *أَحِبُّكَ* *I am fond of thee*, *صَالِحًا* (or *إِحْسَانًا*) *well*, *إِنَّا أَطِيعُكَ* *I think thou speakest the truth* (where the verb refers to present, and not to future time); *إِنَّا زَيْدٌ يَكْرِمُكَ* *I will visit Zaid*, *وَلَا يَكْرِمُكَ* *then, Zaid will treat thee with respect* (where *يَكْرِمُكَ* separates *إِنَّا* from the verb); *أَزُورُكَ* *I will visit thee*, *وَاللَّهِ تَتَذَكَّرُ* *then, by God, thou shalt assuredly repent it* (where *لَ* is interposed), or *أَحِبُّكَ* *I will treat thee with respect in that case*, or *إِنَّا أَطِيعُكَ* *I in that case will treat thee with respect*; *وَاللَّهِ إِنَّا لَا أَفْعَلُ* *by God, then, I will not do it*; *إِنْ تَأْتِيَنِي إِذْ أَتَيْتُكَ* *if thou comest to me, in that case I will come to thee* (in which four examples *إِنَّا* does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as *וְ*, *כִּי*, *אֲשֶׁר*, *עַד*, etc., can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the Ethiopic has introduced another distinction, using, for example, the form *ነገረ*: *yngēr* (root *ነገ*: *ngdr*, 'to speak') for the indicative, and *ነገረ*: *yngēr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction *أَنَّ*, *ثُمَّ*, and other conjunctions that have the meaning of *أَنَّ*, the indicative must be used in all other subordinate clauses, whether they be dependant upon a conjunctive or relative word, or

simply annexed to an undefined substantive; as *أَعْطَانِي مَا أَكُلُ* *he gave me what I was to eat*; *لَا يَدْرِي أَهْنُ يَذْهَبُ* *he does not know where he is to go*; *سَيَذْهَبُونَ جَنَّاتٍ يَخْلُدُونَ فِيهَا* *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the intention from the effect. Hence the first example may also be translated *he gave me what I ate* (at that time), or *what I am (now) eating*, or *what I shall (hereafter) eat*; the second, *where he is going or will go*; the third, *in which they shall dwell for ever*.

17. The *Jussive*,—connected with the imperative both in form and signification,—implies an *order*. It is used:—

(a) With the particle *لَ* (*لَا مَرَّ الْأَمْرِ*) the *lām of command*) prefixed, instead of the imperative; as *لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ* *let the owner of abundance spend of his abundance*; *لِيَقْضِ رَبُّكَ* *let thy Lord make an end of us*. If the particle *وَ* or *فَ* be prefixed to *لَ*, as is often the case, then *لَ* usually loses its vowel; as *وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ* *in God, then, let the believers trust*; *وَلْتَقَسِرْ* *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; *مَنْ أَرَادَ أَنْ يَتْرَكَ عَلَيْنَا هَذَا* *whoever wishes to give up (the study of) this science of ours for a time, let him do so now*. It is the *third person* of the jussive that is chiefly used in this way, while the *second* is very rare; examples of the *first person* are *لَكُمْ رُفُوعًا* *rise and let me pray for you*; *وَلْتَحْمِلْ خَطَايَاهُمْ* *and let us bear your sins*; [of the *second* *تَكْبِيرِهِ* *make it (the tray of palmleaves) large*, said to a woman, *Ag. xvii. 90, last line. D. G.*].

REM. a. The particle *لَ* is rarely omitted in classical Arabic, except in poetry; e.g. *كُلْتُ لِبَوَائٍ لَدَيْهِ دَارَهَا تَأْتُنِي فَايَ حَمُومًا*

- A وَجَارَهَا I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd pers.); مُحَمَّدٌ تَقْدِ نَفْسَكَ كُلُّ نَفْسٍ Muhammad, let every soul be a ransom for thine; وَلَكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبٌ but let there be (granted to me) from Thee a share in good (deeds); يَعْلمُ أَهْلُ قَلْعَةٍ let the feeble people of the fortress of Māridīn know—  
Some passages of the Kor'an, however, admit of being viewed in this way; as لِيُعَلِّمُوا الَّذِينَ آمَنُوا يُمْمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ قُلُوبًا لِيَذَرُوا الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَتَّقُوا لِيُكْفَىٰ دُخَانُ الْكَافِرِينَ say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them; but the jussive may here be explained in accordance with what follows under c, β.

REM. b. The vowel of ل is also sometimes dropped after ثُمَّ; as ثُمَّ لِيَقْضُوا تَفَثَهُمْ then let them do away with their dirtiness, or ثُمَّ لِيَقْضُوا.

- (b) After the particle لَا not (لَا النَّهْيِ the lā of prohibition), in connection with which it expresses a prohibition or a wish that something may not be done; as لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا be not grieved, for God is with us; رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا O our Lord, punish us not if we forget; لَا يَتَّخِذِ الْكَافِرِينَ أَوْلِيَاءَ let not believers take unbelievers as friends; إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدُّ when we go forth from Damascus, let us not return.  
(c) a. In the protasis and apodosis of correlative conditional clauses, which depend upon إِنْ or any particle having the sense of إِنْ (§§ 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example تَعْجَلُ تَسْتَدِمُّ if thou art hasty, thou wilt repent is;

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ he who doth evil, shall be recompensed for it; A  
مَتَى تَأْتِيهِ تَعْلُو إِلَىٰ ضَوْءِ نَارٍ فَجِدْ خَيْرَ نَارٍ عَنْهَا خَيْرٌ مَوْلِدٍ when thou comest to him, making for the light of his fire, thou findest the best of fires, beside which is the best of kindlers; خَيْمًا تَسْتَقِرُّ يَقْبِرُ لَكَ اللَّهُ where (or whenever) thou shalt pursue a right course, God will decree thee success in the time to come; أَيَّمَا كَيْفَمَا تَكُفُّهَا أَلْريحُ whithersoever the wind bends it, it bends; كَيْفَمَا تَخْرُجُ تَتَوَجَّهْ however thou settest out, thou wilt meet with B  
خَيْرًا good fortune; أَنَّى تَأْتِيَانِي أَنَا خَيْرٌ مَا يَرْضِيكُمْ لَا يُحَاوِلُ my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you; وَإِذَا أَنَا نَوْمُوكَ تَأْمَنُ غَيْرَنَا وَإِذَا when we grant thee security, thou art secure from (all) others but us; and when thou dost not obtain security from us, thou ceasest not to be afraid; فَأَيَّانَ مَا تَعْبُدُ بِهِ أَلْريحُ يَنْزِلُ and whenever the wind turns it aside, it descends; but مَنْ كَانَ يُرِيدُ C  
خَرْبَ الْآخِرَةِ نَزِدَ لَهُ فِي خَرْبِهِ whoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage; إِنْ يَسْرِقْ فَقَدْ if he steals, (why,) a brother of his has stolen before; وَمَنْ يُوْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا and whoever believes in his Lord, shall not fear a diminution (of his reward) nor wrong.—β. The jussive also stands in the apodosis, when the protasis contains a verb in the imperative [or one of the expressions that have the meaning of D  
an imperative (Vol. i. § 368, rem. d)]; as عِشْ قَنَاعًا تَكُنْ مَلِكًا live contented (and) thou wilt be a king; وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you. فَذَرُوهَا تَأْكُلْ therefore let her eat; ذَرُونِي أَقْتُلْ let me kill Mūsā; دَعْنِي أَتَعْبِ بَطْنَهُ let me slit his belly;



- A *وَقَوْلِي كُلَّمَا جَاءَتْ نَفْسِي مَكَانَكَ لِحَمِيدِي أَوْ تَسْتَرْجِي* and my saying to my soul, as often as it was stirred, *Keep thy place (and) thou wilt be praised or find rest.*] In this way may be explained the passage from the Kor'an quoted under a, rem. a, viz. by supplying after *آمَنُوا* the words *يُحِبُّمُوا الصَّلَاةَ وَيُفْقَهُوا*, and regarding *وَالْفُلُوحَا* as the apodosis to *فُلٌ*.—γ. The jussive is used in a protasis that is dependent upon *إِنْ*, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.
- B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. a. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. (α) perfect ×

- C perfect, as *كُنْتُ إِنْ كُنْتُ* if thou standest, I stand; (β) jussive × jussive, as *تَكُنْ إِنْ تَكُنْ* if thou art slothful, thou wilt suffer loss†;

\* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (صفة), or a circumstantial definition (حال). In the last two cases, of course, the indicative must be used. E.g. in the words *قَهْبِي مِنْ لَدُنْكَ وَلِيَا يَرْزُقِي* (Kor'an xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, *يَرْزُقِي* is a صفة, but some readers pronounce *يَرْزُقِي* as an apodosis; in the passage *دَعَا عَالِيكَ اللَّهُ نَعِيكِي فِي هَذَا الْبَقْلِ وَتَشْرَبُ هَذَا الْمَاءَ* *leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us*, *نَعِيكِي* and *تَشْرَبُ* are a حال].

† [Very rarely poets have the imperfect indicative; see Sibawüh i. 388, *Kāmil* p. 78. D. G.] . Another example is *Ṭabari* i. 1713,

فَمَنْ يَفْقَهُونَا فِي ذَلِكَ يَعْرِفُونَا .

- (γ) jussive × perfect, as *إِنْ تَصْبِرْ فَلَا تُفْزِتُ* if thou art patient, thou wilt prevail; (δ) perfect × jussive, as *إِنْ صَبَرْتَ تَفْزُقْ* in which case the imperfect indicative is also admissible, with or without *فَ*, as *وَأِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا فَاقِبَ مَالِي وَلَا حَرَمَ* and if a friend comes to him on a day (when he has need) of asking, he says (*يقول* instead of *يقال*), *My camels are neither absent (or my property is neither hidden) nor withheld (from thee); فَإِنْ كَانَتْ الْعَرَبُ جَائِلَةً* and if the Arabs go about in agitation on thy track, they will not find any other but thee. The third form of expression is rarer than the others. [The following remarks may here be added: (1) If an oath precedes, the verb in the protasis is invariably a perfect, whilst as a rule the indicative or the energetic (§ 19, e) is used in the apodosis, e.g. *قَوْلَالهِ لَتَنْ* for, by God! if thou go forth from the town, thou wilt never return to it; *وَاللَّهِ إِنْ قَامَ زَيْدٌ لَتَمُتَ* by God! if Zaid rises, I rise also; *وَاللَّهِ إِنْ جَاءَ زَيْدٌ لَا أَهْجُمُهُ* by God! if Zaid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as *وَأَمِيرُ اللَّهِ تَتَنَ نَعِيْمُهُ فَنَاتِي* by the oaths of God! if I meet them and victory escapes me, martyrdom will not escape me, so God will (*Ṭab. ii. 644, l. 15*). (2) The jussive in the protasis is necessary if the verb be preceded by the negative *لَا*, thus after *إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ* if not, as *وَقَسَادٌ كِبِيرٌ* unless ye do the same, there will be discord in the land and great corruption; *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ* if ye will not aid him, certainly God did aid him. (3) The imperfect indicative is used in the apodosis, if the verb is meant to express expectation or order, e.g. *إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي الْأَسْوَاقِ* if I let you go, ye must go and take what of implements and timber you find in the bazaars (comp. § 8, c, rem. b). (4) If the protasis be a nominal sentence, only the perfect may be







- A *فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مَنْفَرٍ* do not then place me on a level with (compare me with) one who is inexperienced.—The energetic forms of the imperative serve to increase its force; as *بِكَلْبِهِ أَضْرِبُ* strike, by God! *تَعْلَمَنَّ أَنَّ طَوْلَ الْعَيْشِ تَعْدِيبٌ* learn that length of life is a punishment or torment (*تَعْدِيبٌ* in rhyme for *تَعْدِيبٌ*); *الْكَرِيمَاءُ لِرَبِّنَا* glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and B fear (Him).

[*Rem. a.* In verbs that signify to go, to move (*ذَهَبَ، هَضَبَ، رَجَعَ، رَاحَ، رَامَ*, etc.) the dual and the plural of the first person of our imperative are often replaced in Arabic by an imperative with *بِأَنَّ* (§ 56, *rem. d*), as *إِمضِ بِنَا* to a man, *إِمضِ بِنَا* to a woman, *إِمضِ بِنَا* to two persons, *إِمضُوا بِنَا* or *إِمضِينَ بِنَا* to more, let us go. A modern manner of expressing the same thing is to employ the imperative of a verb signifying to let, as *تَوَّجِعْ (خَلِّتُوا) دَعَا (دَعُونَا) تَوَّجِعْ* or C *دَعْنَا (دَعُونَا) تَوَّجِعْ* (comp. *Fleischer, Kl. Schr. ii. 636 seq.*).

- Rem. b.* The imperative of the verb *كُنَ* with the name of a person in the accusative is used to express one's guessing that the person whom one sees coming, or whom one meets with, is that individual, as *كُنْ أَبَا ذَرٍّ* I presume that the person approaching is *Abd Darr*; *كُنْ أَبَا زَيْدٍ* I guess that you are *Abu Zaid*. (See the D Gloss. on *Tabari*.) D. G.]

### 3. The Government of the Verb.

21. The verb may govern either (a) the accusative of a noun, or (b) a preposition with the genitive of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression.—This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives,

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whenever and in so far as these different kinds of nouns contain A somewhat of the conception or nature of the verb.—The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

#### (a) The Accusative.

22. The verb governs the accusative of the noun—which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. i. § 364)—either B

(a) as an *objective complement* (*determinans*), i.e. as that which, by assigning its object, limits and restricts the act; or

(b) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most transitive verbs take the objective complement in the C accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e.g. *دَعَا* he called him, *دَعَا لَهُ* he prayed that he might receive something as a blessing, *دَعَا عَلَيْهِ* he cursed him\*; [*رَغِبَ فِي* he coveted the thing, *رَغِبَ عَنْهُ* he shunned it]. In other cases a transitive verb may be construed indifferently with the accusative or D with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e.g. *عَلَّقَ* to adhere to, to attach oneself to, and *لَحِقَ* to adhere to, to overtake, are construed indifferently with the accusative of the person or with

\* [In *دَعَا لَهُ* he blessed him and *دَعَا عَلَيْهِ* he cursed him, the object *الله* has been omitted. The proper signification is *he prayed to God for him and against him.* D. G.]

A **پ** and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. **قَرَعَ** *to have finished, to have done with*, is construed with **مِنْ**, and **إِحْتِاجَ** *to have need of, to be in want of*, with **إِلَى**, whereas in modern Arabic both take the accusative.

REM. a. Transitive verbs are called by the Arab grammarians **الْأَفْعَالُ الْمَتَعِدَّةُ**, and they designate by this name not only those verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as **الْأَفْعَالُ الْمَتَعِدَّةُ بِأَنْفُسِهَا** *the verbs that pass on (to an object) through themselves* (and not by help of a preposition) and the latter as **الْأَفْعَالُ الْمَتَعِدَّةُ بِغَيْرِهَا** *the verbs that pass on (to an object) through something else than themselves* (viz. **فَعَلَ** *through a preposition*). For example, **بَلَغَ** *to reach, to arrive* (of a message, etc.), is a **فَعَلَ مُتَعِدِّ بِنَفْسِهِ**, because we say **بَلَغَنِي الْخَبَرُ** *the news reached me*; but **قَدَرَ** *to have power, to be able*, is a **فَعَلَ مُتَعِدِّ بِغَيْرِهَا**, because it is construed with **عَلَى**, and we say **قَدَرَ عَلَى شَيْءٍ** *he was able to do something*.

D REM. b. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as **جَاءَنَا عَامِرٌ** *'Amir came to us*; **إِنَّ الْأَعْرَابَ وَالْأَوْلَادَ الْكِبَرَاءَ يَأْتُونَنِي مِنَ الْأَطَارِ الْأَرْضِ** *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew **בָּאוּ** with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say **أَتَى بِشَيْءٍ** *he was come to with a thing*,

i.e. it was brought to him, the active construction being **أَتَاهُ بِشَيْءٍ** A *he came to him with a thing*, i.e. he brought it to him.

[REM. c. The place of the objective complement may be supplied by an entire sentence, as **عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ** *I know that Zaid is going forth*. Comp. §§ 35, b, § 78, 88, 114. It may not be superfluous to note here that the verb **قَالَ** *to say*, or a derivative thereof, is followed by **إِنْ** if the saying to which that verb relates is repeated (**جَعْلًا**), as **وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ** B *and their saying, Verily we have slain the Messiah*; **فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ** *and if ye say that we did wrong, (our answer is) we did no wrong* (Hamasa 55); **قُلْتُ إِنَّ زَيْدًا قَائِمٌ** *I said, Verily Zaid is standing*. But when the following words explain what is said, **أَنَّ** must be used, as in the saying **قُلْتُ لَكَ كَلِمَاتًا حَسَنًا أَنَّ** *I have said to thee a good saying: that thy father is noble and that thou art intelligent*; **أَوَّلُ مَا أَقُولُ إِلَيَّ أَحْمَدُ** C *the first word I speak is that I praise God*. The conjunction **أَنَّ** is used also when **قَالَ** has the meaning of **ظَنَّ** *to think* (§ 24, rem. c) as **مَتَى تَقُولُ أَنَّ مُنْطَلِقِي** *when dost thou think that he is going?* whereas **مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ** would mean *when dost thou say that thou art going?*

24. Many verbs take two objective complements in the accusative, either both of the person, or both of the thing, or the one of the person and the other of the thing.—These verbs form two classes, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate.—(a) To the first class belong all causatives of the second and fourth verbal forms (Vol. i. §§ 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify *to fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have



- A likewise a causative meaning. For example: عَلَّمَهُ عِلْمَ الْهَيْئَةِ *he taught him the science of astronomy*; رَوَّجْتُ زَيْدًا ابْنَةَ أُخِي *I gave Zdid my brother's daughter in marriage*; أَعْلَنِي الْأَمْرَ *he informed me of the thing* (lit., *he made me know it*); مَلَأَ الدَّلْوُ مَاءً *he filled the bucket with water*; أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could*; أَطْعَمَهُ السَّيْفَ *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً *they gave Zdid poisoned wine to drink*; أَعْطَاهُ الْكِتَابَ *he gave him the book*; رَزَقَهُ اللَّهُ الْغَنَمَ *God gave him his life*; وَفَّاهُ اللَّبَنَ *he gave him milk in abundance*; أَلْشَدَنِي شِعْرًا *he recited a poem to me*; وَعَدَنَا اللَّهُ حَرَمَهُ اللَّهُ بَرَكَهَ *God has promised us everlasting life*; خَرَبَهُ اللَّهُ بَرَكَهَ *God has deprived him of the blessing of learning*; قِنَا عَذَابَ النَّارِ *God has preserved us from the punishment of hell-fire* (ق imperative of وقى, Vol. i. § 178); اسْتَغْفِرُ اللَّهَ ذُنْبًا *ask pardon of God*; اسْتَغْفِرُ اللَّهَ ذُنْبًا *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. e); أَمَرْتُكَ أَنْ تَفْعَلَ مَا أَمَرْتُ بِهِ *I have enjoined thee (to do) the best; do what thou hast been ordered to do*.—
- (b) To the second class belong (a) verbs which mean to make, appoint, call, name, and the like; and (β) those verbs which are called by the
- D Arab grammarians أَعْمَالُ الْقُلُوبِ *verbs of the heart*, i.e. which signify an act that takes place in the mind, or الرَّجَحَانِ أَوْ الرَّجَحَانِ *verbs of certainty and doubt or preponderance (of probability)*, such as عَلِمَ *to see, think, know*, (رَأَى) *to think, believe*, (رَأَى) *to know*, وَجَدَ *to find, perceive*, دَرَى *to know*; خَالَ *to think, imagine*, ظَنَّ *to think, believe*, حَسِبَ *to think, reckon, suppose*, زَعَمَ *to think, deem*, عَدَّ *to count, reckon*, حَسَا *to think, opine*, جَعَلَ *to believe, think*, تَوَقَّعَ *to imagine, fancy*, قَالُ *in the sense of to think*, and the im-

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peratives تَعَلَّمَ *learn, know*, and هَبْ *suppose, think*. For example: أَلَا أَلَدَى جَعَلَ لَكَ الْأَرْضَ فِرَاشًا (a) *who hath made the earth a bed for you*; وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ صَبْرًا طِينًا *I have made the clay (into) a jug*; وَتَوَكَّلْ عَلَى اللَّهِ *and God took Abraham (for) a friend*; وَتَوَكَّلْ عَلَى اللَّهِ *may God make me a ransom for thee*; وَتَوَكَّلْ عَلَى اللَّهِ *and it (Fate or Fortune) turned their black hair white*; وَتَوَكَّلْ عَلَى اللَّهِ *I called him Muhammad*; وَتَوَكَّلْ عَلَى اللَّهِ *and I named it (my book) 'The Instruction of the Learner in the Path of Learning'*; وَتَوَكَّلْ عَلَى اللَّهِ *they indeed think it far off*; وَتَوَكَّلْ عَلَى اللَّهِ *I think the duty we owe to a teacher the greatest of duties*; وَتَوَكَّلْ عَلَى اللَّهِ *I know that God is the greatest of all in power of will*; وَتَوَكَّلْ عَلَى اللَّهِ *where thinkest thou that Bîr is sitting?*; وَتَوَكَّلْ عَلَى اللَّهِ *I know that thou art liberal in the exercise of bounty*; وَتَوَكَّلْ عَلَى اللَّهِ *and verily we found most of them evil-doers*; وَتَوَكَّلْ عَلَى اللَّهِ *I found him a mild, or gentle, old man*; وَتَوَكَّلْ عَلَى اللَّهِ *I think Zdid is thy brother*; وَتَوَكَّلْ عَلَى اللَّهِ *and I do not think the hour (of judgment) is at hand*; وَتَوَكَّلْ عَلَى اللَّهِ *I deemed piety and generosity the best merchandise in respect of profit*; وَتَوَكَّلْ عَلَى اللَّهِ *and do not deem those dead D who have been slain on God's path (i.e. fighting for their religion)*; وَتَوَكَّلْ عَلَى اللَّهِ *do not then reckon the maulā (or client) a sharer with thee in (his time of) affluence*; وَتَوَكَّلْ عَلَى اللَّهِ *I supposed 'Abū 'Amr to be a trusty friend*; وَتَوَكَّلْ عَلَى اللَّهِ *and they believe the angels, who are the servants of the Merciful, (to be) females*; وَتَوَكَّلْ عَلَى اللَّهِ *فَسْتَمْتَهُ*

- A *I thought he was a slave, and so I abused him*; أَجْهَلًا تَقُولُ بَنِي لُؤَيٍّ لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَ *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for *of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for *of Lu'ay are ignorant, or (only) pretending to be so?*); فَكَلْتُ أَجْرَنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي *know that the healing of the soul is the conquering of its enemy*; فَكَلْتُ أَجْرَنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي *and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man* (in rhyme for *of Lu'ay are ignorant, or (only) pretending to be so?*); فَكَلْتُ أَجْرَنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي *suppose me a friend of thine.*

REM. a. Of the two objective complements, that which is the subject is called *أَلْفَعُولُ الْأَوَّلُ* the *first object*, and the other, or predicate, *أَلْفَعُولُ الْثَانِي* the *second object*.

- REM. b. When verbs like *رَأَى* and *وَجَدَ* are *مَعْرِى* *أَفْعَالُ الْحَسِّ* or *verbs of sense*,—i.e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a *مَفْعُولُ ثَانٍ* or *second object*, but a *حَال* or *circumstantial accusative*, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. *رَأَيْتُكَ نَائِمًا* *I saw thee sleeping*, *وَجَدْتُهُ مَرِيضًا* *I found him sick* (in a state of sleep, of sickness\*). In these and similar phrases *رَأَى* and *وَجَدَ* may often be translated by the very same words, whether they are *أَفْعَالُ الْقَلْبِ* or *أَفْعَالُ الْحَسِّ*; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

REM. c. The above construction of *قَالَ* is usually restricted to the 2nd pers. sing. imperf. indic. in an interrogation, provided that

\* [Instead of the predicative accusative the imperfect indicative may be used, as *رَأَيْتُهُ يَفْعَلُ* *I saw him do*. Comp. § 8, c, § 74, and also the perfect, as *وَجَدْتُكَ فَعَلْتَ كَذَا* *I found that you had done such and such a thing.*]

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the interrogative particle is not separated from the verb by anything A but a preposition with its complement or an object of the verb, as in the example cited. We must not say *عَمْرًا مُنْطَلِقًا*, but *أَأَتَتْ تَقُولُ عَمْرًا مُنْطَلِقًا* in the nominative. [Comp. § 23, rem. c.]

REM. d. The fourth form of the *أَفْعَالُ الْقَلْبِ* governs three accusatives; e.g. *يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً* *he will make you think your actions bad*; *أَرَى اللَّهُ النَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صَدِيقًا* *God has made men think Job patient and know him to be most veracious*. B Similarly *خَبَّرْتُ* or *أَخْبَرْتُ*, and *تَبَّأْتُ* or *أَتَبَّأْتُ*, to *tell* or *inform*.

REM. e. The *أَفْعَالُ الْقَلْبِ* may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as *زَيْدًا ظَنَنْتُ جَاهِلًا*, or *زَيْدٌ ظَنَنْتُ جَاهِلًا*, *Zid is, I think, a fool*; (2) when it is put at the end of the sentence, in which case the nominative is preferable, as *زَيْدٌ صَادِقٌ ظَنَنْتُ*, or *زَيْدٌ صَادِقٌ ظَنَنْتُ*, *Zid is truthful, I think*; (3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle *لَ* *truly*, as *ظَنَنْتُ مَا زَيْدٌ صَادِقٌ* *I think Zid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zid is in thy house or 'Amr*, *عَلِمْتُ أَيُّهُمَا أَبُوكَ* *I know which of them is thy father*, *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* *I think Zid is standing up*. In the last example *لَزَيْدٌ قَائِمٌ* is virtually *عَلَى اتَّقْدِيرِهِ* [comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle *لَ* being prefixed to it, it is put in the accusative, as *ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا* *I think Zid is standing up and 'Amr going away*.—In the first two cases the infinitive *ظَنَّ* may be used in the accusative instead of the finite verb, as *زَيْدٌ ظَنَّكَ ذَاهِبًا* *Zid*





- A lit. *he struck Zaid (as to) his head (with) a striking*; ضَرْبَتُهُ ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرْبَتُهُ شَدِيدًا *I gave him a violent beating*\*; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy*; مَشَى مَشًى مُمِيزًا *she clasped me tightly to her breast*; مَشَى مَشًى مُمِيزًا *he walked (with) a graceful gait*; هَذَا الضَّرْبَ *he beat me in this manner, lit. (with) this beating*; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ *they keep their secrets (with) this keeping (i.e. so carefully)*; هَذَا الظَّالِمَ *he beat him as a cruel oppressor does, or* هَذَا الْمُؤَدِّبَ *as a teacher does*; خَافَ خَوْفَ الْجَبَانِ *he feared as a coward fears*; نَظَرْتُ إِلَيْهِ بِنَظَرَةِ الْغَضُوبِ *I looked at him (with) the look of an angry (man)*; إِذَا زَلَزَلَتِ الْأَرْضُ زَلْزَلَتِهَا *when the earth shall quake (with) her quaking*; ضَرَبَنِي ضَرْبًا أَوْجَعَنِي *he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ *he gave me a good beating, as you know well, lit. he beat me (with) the beating which is not concealed from you*.—This objective complement, which is called by the Arab grammarians *الْمَفْعُولُ الْمَبْتُلَقُ*, the absolute object†, or *الْمَصْنَعُ* (see Vol. i. § 195, rem.), is used in the two following ways.

- (a) When it stands alone and undefined (*مُبْتَهَمٌ*), it is employed *لِلتَّعْظِيمِ* for strengthening, or *لِلتَّخْفِيفِ* for magnifying, i.e. to add greater force to the verb; e.g. عَدَّاهُمْ عَدًّا *He hath numbered them (with) a numbering (i.e. with an exact numbering)*; إِذَا رُجَّتِ الْأَرْضُ

\* The undetermined object in such phrases as ضَرْبَتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of time; e.g. سَارُوا طَوِيلًا may be translated *they travelled a long time, soil. زَمَانًا طَوِيلًا*.

† Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

## § 26] The Verb.—3. Government of the Verb.—(a) The Accus. 55

رَجًا وَنَسَبَ الْجِبَالُ بَسًا when the earth shall be shaken (with) a shaking<sup>1</sup> A (i.e. shaken violently), and the mountains be crumbled (with) a crumbling (i.e. crumbled to dust); وَاسْتَكْبَرُوا اسْتِكْبَارًا and they disdain (with) a disdain (i.e. are haughtily disdainful); رَقَى عِظَامَهُ رَقًّا he crushed his bones (with) a crushing (i.e. crushed them to pieces). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

REM. a. For still greater emphasis the maṣdar may be repeated, B إِذَا دُمَّتِ الْأَرْضُ دُمًّا دُمًّا when the earth shall be crushed (with) crushing, crushing.

[REM. b. For the same purpose sometimes the maṣdar accompanied by a suffix referring to the logical subject is put in the nominative, as جَدَّ جَدُّهُ he exerted himself strenuously (properly his energy exerted itself, became real exertion); فَسَلَ ضَلَالُهُ he was profoundly in error (prop. his error became error indeed); بَعْدَ بَعْدِهِ C he was very far off; جُنَّ جُنُونُهَا she became thoroughly mad; جَاعَ جَوْعُهُ he had a vehement hunger. We have a similar figure of speech in the phrases شَبَّ شَبَبٌ intense whiteness of the hair; مَوَتْ مَوَاتٌ excellent poetry; لَيْلٌ لَيْلٌ a very dark night; مَوَتْ مَوَاتٌ a violent death; وَبَلَ وَبَلٌ a great woo. D. G.]

REM. c. A maṣdar of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبَنِي ضَرْبَيْنِ can only mean *he beat me on two D different occasions*; and in general the dual or plural is only admissible in the case of a maṣdar used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سَرْتُ سَرَّتَيْنِ زَيْدٍ I went the two paces (or courses) of Zaid, the good and the bad; أَحْبَبْتُكَ حُبَّيْنِ حُبَّ الْوَدَادِ وَحُبًّا لِتَنَافُلَ أَهْلٍ لِيَذَاكَ I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof).

- A (b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the *اَلْمَفْعُولُ الْمَطْلُوقُ* be a *nomen vicis*, it is used *لِلتَّعْدَادِ* for enumeration; and if it be a *nomen speciei*, or have an adjective, etc., connected with it, it is used *لِلنَّوْعِ* to indicate the kind, for

- B specification, or *لِلتَّبْوِينِ* or *لِلتَّجْوِيهِ* for distinction.

REM. a. Instead of the *nomen verbi* of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as *اَنْ لَا تَقْدِمُونَ مُقَدِّمًا* ye do not advance boldly (IV. and II.);

*اَلتَّحَارُفُ اِتَّحَالًا شَدِيدًا* they fought with one another (VIII.) a hard fight (III.), *وَتَبَتَّلَ اِلَيْهِ تَبَتُّلًا* and devote thyself (V.) to Him (with) an

- C (exclusive) devotion (II.), *اِغْتَسَلَ غَسْلًا*, *تَوَضَّأَ وَضْؤًا*, *اِغْتَسَلَ غَسْلًا*, *جَلَسَ قُعُودًا*; *تَوَضَّأَ وَضْؤًا*, *اِغْتَسَلَ غَسْلًا*, *اَعَذَّبَهُمْ عَذَابًا شَدِيدًا*; *اَحَبَّهُ مَقَّةً* chastisement, *اَلْهَرَمُوا هَرَمَةً شَنِيعَةً* they fled a shameful flight, *رَجَعَ* retired backward, *اَحْبَبَهُ حُبًّا* (see above, a, rem. c), *كَلِمَةً* thou hast recourse to Nahhal for protection from Magabi as a weak man; *كَلِمَةً* he was an intruder at the feast, uninvited.—

- D Sometimes a specificative term may be interposed, as *فَلَا تَهَيَّلُوا* do not incline wholly away (from one of them), *كُلُّ اَلْمَنْبِ* *جَلَدَتْهُ ثَلَاثَ جَلَدَاتٍ* I knew it in part, *فَرَّقْتُهُ بَعْضَ اَلْمَعْرِفَةِ* I gave him three whippings, *جَلَسْتُ اَحْسَنَ اَلْجُلُوسِ* I sat most comfortably; or the *maḍdar* may be omitted, and its place supplied by another word, as *جَلَدَتْهُ ثَلَاثًا* (for *جَلَدَاتٍ*), *فَرَّقْتُهُ* (for *فَرَّقْتُهُ*), *اَضْرَبْتُ سَوْطًا* I beat him (with) a whip (for *اَضْرَبْتُ سَوْطًا*).

REM. b. The accusative of the *nomen verbi* remains, as we A have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as *سَبَرْتُ اَلْبَرِيْدَ*, *سَبَرْتُ سَبْرًا طَوِيْلًا*, *ضَرَبْتُ ضَرْبًا شَدِيْدًا*, and not merely *سَبَرْتُ*, *ضَرَبْتُ*.

27. It has been mentioned above (§ 21), that the *nomina verbi* B derived from verbs which govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

(a) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the *nomen actionis* in the genitive\*; unless it be separated from the *nomen actionis* by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For C example: *مَنْعَهُ مِنْ قَوْلِ اَلْحَقِّ* he hindered them from saying what was right; *لَا يَسْأَلُ اَلْاِنْسَانُ مِنْ دَعَا اَلْخَيْرِ* a human being is never weary of praying for weal; *اَوْ اِطْعَمَ فِي يَوْمٍ دِي مَسْقَبَةٍ بَيْتَهَا* or to feed in a day of famine an orphan; *بِضَرْبٍ بِاَسْمُوفٍ رُؤُوسَ قَوْمٍ* by cutting off with swords the heads of some people. In like manner, the object is put in the accusative, when the *nomen actionis* is defined by the article, because a noun, when so defined, cannot take a genitive D after it; as *ضَعِيفُ اَلتَّكَايَةِ اَعْدَاؤُهُ* feeble in harming his enemies; *فَلَمْ اُكْثَلْ عَنِ اَلْقَرْبِ مِسْمًا* and I did not desist from striking Misma'.

REM. If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put

\* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.



A in the genitive and the others in the accusative, as كَرِهْتُ أَكْلَ : وَاللَّحْمِ I am sick of eating bread and meat, for the لَحْمِ : قَدْ كُنْتُ دَائِنْتُ بِهَا حَسَنًا مَخَافَةَ أَنْ يَلْبَسَ وَاللَّيْلَانِ I had taken her in lieu of my debt from Haseen, for fear of (his) becoming poor and delaying payment, where وَاللَّيْلَانِ is in rhyme for وَاللَّيْلَانِ, instead of وَاللَّيْلَانِ.

(b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (a) The subject may be put in the genitive, and the objective complement in the accusative; as كَانَتْ قَتْلَ الْخَلِيفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ in this year the calif put Ga'far to death (lit. the calif's killing G. was in this year); فَادْكُرُوا اللَّهَ حَقْدَ فُكْرِكُمْ آبَاءَكُمْ then remember God as ye remember your fathers; بَكَى بِأَجْلِ لَوْحٍ الْوَدَّعِ إِيَّاهُ crying because of the tutor's having beaten him; مَا ظَهَرَ مِنْ كُفْرِكَ الْبَغْمَةِ مِنْكَ what is apparent of thy ingratitude for favours bestowed upon thee; فَقَالَ الْفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ : الـFarasdaq said, mentioning how al-Ahtal preferred him; نَبَا كَانَ مِنْ إِهْلَاكِ قَتَبَةَ بْنِ مُسْلِمٍ الْبَاهِلِيَّ كَتَبَتِهِمْ وَقَتْلِهِ هَرَابَتِهِمْ because of Koldiba 'ibn Muslim al-Bahili's killing their writers, and massacring their priests, and burning their books and writings. (β) The objective complement may be put in the genitive and the subject in the nominative; as سَفَتَهُمْ رِيحُ الْقَنَاءِ سَفَى الرِّمَالِ يَدُ الدُّهْرِ the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; تَنَفَّى بِدَاهَا الْحَصَى فِي كُلِّ هَاجِرَةٍ نَفَى her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them; لَوْزِمَ مَا عَلِمْتُ بِبَابِ دَارِي لَوْزِمَ أَكْثَرُ أَصْحَابِ الرَّقِيمِ fixed at the door of my house, as long as I know, as the Companions of ar-Rakim (the Seven

Sleepers) kept to the cave; مَنَعَ النَّاسَ طَائِفَةً مِنْ مُخَاطَبَتِهِ أَحَدَ بَيْتَيْنَا A he gave orders to the entire people against any one's addressing him by the title of "our Lord." (γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ عَمْرًا, or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, I wonder at Zaid's beating 'Amr; بَلَغَنِي الْقَتْلُ مَحْمُودَ أَخَاهُ I have heard that Mahmūd has murdered his brother; بَلَغَنِي تَطْلِيْقُ الْيَوْمِ زَيْدٌ هُنَا I have heard that Zaid has today divorced Hind; أَعْجَبَنِي التَّخَاَرُ يَوْمَ الْجُمُعَةِ مُحَمَّدٌ عَمْرًا I am surprised at Muhammad's expecting 'Amr on Friday. The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

REM. a. If an adjective be annexed to the subject in the genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدٍ الظَّرِيفِ, or الظَّرِيفِ وَهَاجَبًا; طَلَبَ الْمَعْقِبَ حَقَّهُ الْمَظْلُومُ and pressed her, as the seeker after his due, who is defrauded, presses (his debtor), instead of طَلَبَ الْمَعْقِبَ حَقَّهُ الْمَظْلُومُ.

REM. b. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e.g. دَحَبَهُ عَلَيْنِي التَّنَسُّكُ my love of him has taught me to be religious. Here the suffix of the first person is the subject, and that of the third person the accusative\*.

\* مَصْدَرُ حَبَّ is, strictly speaking, an اِسْمُ مَصْدَرٍ, and not an actual مَصْدَرُ أَحَبَّ (see § 26); but it is used, instead of إِحْبَابٌ, as the مَصْدَرُ of أَحَبَّ (IV. of حَبَّ) to love, [as يُغْفَى for يُغْفَى, مَصْدَرُ of أَبْغَضَ to hate]. See rem. c.

- A REM. c. Not only the *nomina actionis*, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *O Sudim, verily your afflicting a man, who has given the salam as a salutation, is (an act of) tyranny* (إِصَابَةٌ = مُصَابٌ); *بِعِصْرَتِكَ الْكِرَامَ لَعْدُ مِنْهُمْ*; through thy associating with the noble, thou wilt be reckoned one of them (عِصْرَةٌ = مُعَاَصَرَةٌ); *اَبْتِلُ مِنْ قُبْلَةٍ الرَّجُلِ زَوْجَتَهُ الْوُضُو*; (تَقْبِيلٌ = قُبْلَةٌ); rendered necessary by a man's kissing his wife; *وَلْتَذْكُرُوا لَطَمَةَ الْبَكْرِىِّ الْقُرْشَى* and remember how the Bakhrite slapped the Kordishite (لَطَمَةٌ the nomen vicis); *فَإِنْ كَلَامِهَا شَفَا لِيَا يَبَا*; [for to speak with her is a remedy for my suffering]; *وَبَعْدَ عَطَاكَ*; and after thy giving the hundred grasing (camels) *أَنْظُرْ إِلَى طَاعَةِ هَذَا*; (الرِّقَاعُ in rhyme for عَطَاكَ = عَطَاكَ); *يَحْذَرُ الْوَلَدُ أَمْرَ اللَّهِ* observes this child's obediences to the command of God (طَاعَةٌ = طَاعَةٌ); *وَعِدَ الْخَبَارَى الصُّلُرَ* the bustard's threatening the falcon (وَعْدٌ = وَعْدٌ); *أَحَادِيثُ الضُّبُعِ أَسْتَبَا* what the hyena tells to its — (تَحْدِيثَاتٌ = أَحَادِيثُ); *لَرْطَتُهُ بِمَلَاغِيسِ الْبَقَرِ أَوْلَانَهَا* I have by him (or is) where the wild cattle lick their young (i.e. in some lonely or desert spot, I know not where), — *يَلْحَسُ الْبَقَرُ* — *أَوْلَانَهَا*.
- B
- C
- D

- D REM. d. What has been said of the *nomina actionis* of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِمُ الْبَتَّالِ طَرِيقَ التَّعْلِيمِ* the instruction of the learner in the path of learning; *مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوْلِيَّتِهِ إِيَّاهُ الْعِرَاقِ* the favour which he conferred upon him by his appointing him governor of Al-'Irak; *إِنَّ النَّاسَ كَفَرُوا* إِيَّاهُ مُحَمَّدٌ عَمْرًا خَبَرًا

مُسَمُومًا the people condemned Muhammad's giving 'Amr poisoned bread to eat.

REM. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see § 29); and when it indicates time or place, by فِي; e.g. حَبِيْبِهِ in rem. b, by لَهْ بَنَى لَهُ (الْحَابِلُ) the love (which accrues) from me to him; سَفَى الْوَيْهَالَ يَدَ الدُّبُورِ in § 27, b, β, by يَدَ الدُّبُورِ لِلْوَيْهَالِ; and اِنْتَظَرُ يَوْمَ الْجُمُعَةِ in § 27, γ, by يَوْمَ الْجُمُعَةِ.

B

28. In the case of verbs which govern their objective complement by means of a preposition, the *nomen actionis* retains that preposition: e.g. قَدَرْتُ عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ I have no power to do this, from رَغِبْتُ إِلَيْهِ; مَا حَاجَتَكَ إِلَيْهِ; رَغِبْتُ فِيهِ; I have no wish for it, from رَغِبْتُ إِلَيْهِ. — The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. تَوْفِيقُ الْإِنْسَانِ لِلْكَفَاةِ man's being helped (by God) to obey (Him). Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. مَيْلُ الْإِسْلَامِ inclination (of the mind) towards Al-'Islam, for إِيَّاهُ إِلَى الْإِسْلَامِ.

C

29. The *nomen actionis* often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the *nomen verbi* and its object. Hence the Arab grammarians rightly call it اَللَّامُ تَقْوِيَةُ الْعَامِلِ the lām that strengthens the regent (the *nomen actionis* or the verbal power which it possesses); for, since the verbal force which dwells in the *nomen actionis* is less than that in the finite verb, the language helps the former to exercise its

D

A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with *لِ* is used in the following cases.

(a) When the nomen actionis immediately precedes the object and is undefined (see § 27, a); as *مِنْ غَيْرِ تَأْمَلٍ لِخَطَائِهِ وَصَوَابِهِ* without considering what was false and what true in it, instead of *خَطَايَاهُ وَصَوَابُهُ*. This is especially the case when the nomen actionis

B is in the adverbial accusative (see § 44); as *أَقُومُ لَهُ تَعْظِيمًا لِإِسْتَايِ* I stand up in his presence to show respect to my teacher; *إِنَّمَا قَالَ ذَلِكَ أَمَّا عَنْهُمْ أَتَنَظَّرُ* he said this only to do him honour; *أَمَّا عَنْهُمْ أَتَنَظَّرُ* he refrained from (attacking) them, awaiting the *Muhāfirūn*; *وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ* but those who believe are stronger in love of God.

(b) When the nomen actionis immediately precedes the object, C and is defined by the article (see § 27, a); as *تَرَكُ الْمَطَايِبَةَ لِلنَّاسِ* giving up pursuing the people; *لَمَّا اجْتَمَعَتْ غُفَاتَانِ عَلَى الْمَطَايِبَةِ* after (the tribe of) *Gatafān* had agreed to take the part of *Toldiā*.

(c) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, b); as *فَبَيَّنَ أَنَّ تَسْنِينَ* it results, therefore, that the sun warms the earth in no other way than by his light (lit. that the sun's warming the earth is only by the way of his light), for *الْأَرْضُ*; *إِنَّمَا* because of my enemies' persecuting me, for *إِنَّمَا*; *رَوَيْتَهُ لِلَّهِ* his seeing God; *تَبْلِيغِي لَكَ إِلَى مُنَاكَ* my enabling you to attain your wishes; *هَذِهِ أَوَّلُ الدِّعَةِ الشَّهِيدَةِ الرَّحِيمَةِ وَإِطَاعَتِهَا* observe this mother, affectionate and loving, and her obedience to the command of God.

It may also be extended to other verbal nouns of similar force and A signification (see § 27, b, rem. c); as *لَا تَزَلْ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِهِ* he went down to the places where his comrades had fallen, and to the spot where the people of *Hamadān* had killed his sister's son; *إِلَّا أَنْ فَتَوْحَ الْمُتَمَوِّنِ وَعَبْدِ آلِ بَلَدٍ كَانَتْ لِمَنْ قَصَدَ* but the victories of *Abd Ma'mūn* and *'Abd Ma'malik* were gained over those who aimed at their sovereignty].

In such clauses the choice between the older and closer construction B with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

REM. a. In more modern Arabic *إِلَى* is often used *تَقْوِيَةً لِلْعَامِلِ* instead of *لِ*; as *رَدِّي إِلَى إِحْكَارِي إِلَيْهِ* my bearing him in mind; *إِلَى رَدِّي* my returning an answer.

REM. b. This use of *لِ* to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Æthiopic C (see Dillmann's Gr., § 179). See § 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

(a) If the nomen agentis has but one objective complement, this may be put either in the accusative or in the genitive; as *سَارِعُوا إِلَى* D *حَتَّى أَجْتِدَ لِلْمُتَّقِينَ وَالْكَافِرِينَ الْقَيْدَ* vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath; *وَالْمُؤْتُونَ الزَّكَاةَ* and those who pay the poor-rate; *وَرَقَّ الْحَبِيبُ* the slate-coloured pigeons (the *ḥamām* by poetic license for *al-ḥamī*) which inhabit the sacred House (i.e. the Ka'ba), never quitting it (and)



- A domiciled in *Makka* (أَوَّلًا for أَوَّلًا); an offering coming, or (actually) brought, to the *Ka'ba*; seekers after knowledge; every soul is a taster of death (tastes or shall taste death); our Lord! Thou wilt be an assembler of (will assemble) mankind; who think that they shall be masters of (shall meet) their Lord; verily the death from which ye flee, will surely be your master (will surely meet you).—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the imperfect (المضارع, historical imperfect, present, future). As the genitive connection is in this case *شَرَّ السَّخِيَّةِ*, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ النَّاسِ, or قَاتِلِ النَّاسِ, one who kills people; القَاتِلِ النَّاسِ, or القَاتِلِ النَّاسِ, he who kills people—as, according to another reading, قَاتِلُ نَفْسٍ, as, according to another reading, قَاتِلُ نَفْسٍ; ذَاكَ الْمَوْتِ (see above); of him who gives a hundred fine white (camels); and those who perform the (prescribed) prayers; O thou that desirest single combat, draw nigh. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the perfect (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, writing, a writer), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقَةٌ, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ النَّاسِ (and not القَاتِلِ النَّاسِ or القَاتِلِ النَّاسِ) one who killed, has killed, had killed, or shall have killed people, =

- A فَايُطِرُ السَّمَوَاتِ; أَلَدَى يَكُونُ قَتْلُ, أَلَدَى كَانَ قَتْلُ, or أَلَدَى قَتَلَ; as فَايُطِرُ السَّمَوَاتِ the Creator of (or He who has created) the heavens and the earth. The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive: لَكَبِي = لَكَبِي one who reproaches me, and أَلَدَى يَلُومُنِي = أَلَدَى لَكَبِي he who reproaches me, as أَلَدَى لَكَبِي تَحْسَبُ مِثْلِي O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me, أَلَدَى لَكَبِي, is لَكَبِي, not أَلَدَى لَكَبِي.—If the nomen agentis be B undefined, it governs the accusative only in the following cases. (a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44); e.g. زَيْدٌ ضَارِبٌ عَمْرًا, or زَيْدٌ ضَارِبٌ عَمْرًا. Zaid is beating (or will beat) 'Amr; زَيْدٌ ضَارِبٌ أَبُوهُ أَخَا بِي Zaid's father (lit. Zaid, his father) is beating (or will beat) a brother of mine; مَرَرْتُ بِفَارِسٍ طَالِبٍ نَارَ أَبِيهِ I passed by a horseman (who was) seeking revenge for (the murder of) his father; كَفَّرَ مَالِي عَنْتَهُ مِنْ كَمْ شَيْءٍ فَعَبْرَ how many a one fills (or sates) his eyes with what belongs to others, — كَفَّرَ شَخْصٌ مَالِي like a buck which was one day butting a rock to break it, — جَاءَنِي كَفَّرَ نَاطِحٍ — 'Amr came to me seeking instruction. (β) After an D. interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e.g. هَلْ تُكْرِمُ زَيْدًا wilt thou treat Zaid with respect? أَمَّنْجِزُ أَتَمَّرَ وَعَدًا وَنَقْتُ بِهِ will ye fulfil a promise on which I relied? بَتَابِعْ قَبْلَتَهُمْ thou dost not follow (or adopt) their kiba; مَا مُجِيرٌ أَحَدٌ عَنْوُ أَحِبَّائِهِ no one gives protection to the enemy of his friends. (γ) After an interjection (see § 38), as the predicate of a suppressed subject; e.g. يَا طَالِعًا جَبَلًا

- A *O (thou who art) climbing a hill! - يَا رَجُلًا طَالِعًا -*  
*O (thou who art) turning away from me (thy) love!*

REM. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. *الضَّارِبُ الْعَبْدُ* *he who beats the slave*; *الضَّارِبُ رَأْسُ الْعَبْدِ* *he who beats the slave on the head*

- B (lit., *beats the head of the slave*); but we cannot say *الضَّارِبُ عَيْنُ الْعَبْدِ*, nor even *الضَّارِبُ عَيْنُ الْعَبْدِ* or *الضَّارِبُ عَيْنُهُ*. The reason of this seems to be that a certain equipoise may be preserved between the governing word, *الْمُضَافُ*, and the governed word, *الْمُضَافُ إِلَيْهِ*. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations *نِ* and *نَ* (Vol. i. § 315, b, c), *الْمُضَافُ*

- C and *الْمُضَافُ إِلَيْهِ* become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say *الضَّارِبُ عَيْنُهُ*, *الضَّارِبُ عَيْنُ الْعَبْدِ*, *الضَّارِبُ عَيْنُ الْعَبْدِ*, as well as *الضَّارِبِينَ عَيْنُهُ*, *الضَّارِبِينَ عَيْنُ الْعَبْدِ*, *الضَّارِبِينَ عَيْنُ الْعَبْدِ*; *إِنْ يَتَيْنَا عَيْنَ الْمُسْتَوِطِنَا عَدَنَ* *if the two who reside at 'Aden can*

- D *dispenes with me (or do without me)*; *وَلَمْ أَشْتَبِهْهَا* *the two who revile my character, without my having reviled them*; *وَقَبُوهَا* *those who deem small the great (sums) they have given away*. There is even a third form of expression admissible, arising out of a combination of these two, viz. *الضَّارِبَا عَيْنُهُ*, *الضَّارِبَا عَيْنُ الْعَبْدِ*, in which the rejection of the terminations *نِ* and *نَ* serves only to indicate the close logical connection, as in the phrase *جَاءَ الْأَمِيرُ أَخَوَاهُ مُحَمَّدًا* *the 'emir came, whose two brothers killed Muhammad*, in which

another substantive (*أَخَوَاهُ*) is actually inserted, as the subject, A between the nomen agentis in the dual (*الضَّارِبَا*) and its object (*مُحَمَّدًا*).—When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. (1) *الضَّارِبُونَ إِيَّاهُ*, *الضَّارِبَانِ إِيَّاهُ* or *لَهُ*, *الضَّارِبَانِ لَهُ*; (2) *الضَّارِبُونَ لَهُ* or *لَهُ*; and (3) *الضَّارِبَانِ لَهُ*. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, B the Arabs regard the pronominal object as an accusative, and not as a genitive, using *لِي* instead of *لِي* for the 1st pers. sing.; e.g. *لَيْسَ الْبَوَائِبِي لِيُرْقِدَ خَائِبًا* *he who comes to me to obtain a gift is not disappointed*; *وَلَيْسَ بَعْثِي* *and he is not too heavy a burden for me*; *هُمُ الْأَمْرُونَ الْخَيْرَ وَالْقَائِلُونَ* *it is they who order what is right, and who do it themselves*.\*

REM. b. When the nomen agentis is followed by two or more objects connected by *وَ* or *أَوْ*, it not rarely happens that the first alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as *جَاعِلُ اللَّيْلِ سَكَنًا وَالنَّهَارَ* *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; *أَلْوَاهِبُ الْبَهَائِ وَغَبَّتَهَا* *of him who gives a hundred fine white (camels) and their attendant (either غَبَّتَهَا or وَغَبَّتَهَا)*; *هَلْ أَنْتَ بِأَمْتٍ دِينَارٍ بِحَاجَتِنَا أَوْ عَيْنٍ رَيْتَ* *will thou send Dinar for our need (to our help) or 'Abd-Rabb!* D

(b) If the nomen agentis be derived from a verb which governs two or three objective complements (§§ 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as *أَنَا كَاسٌ زَيْدًا ثَوْبًا فَاحِرًا*

\* [El-Mubarrad, *Kāmil*, 205, l. 16—206, l. 9 speaks of this verse as spurious, and says that such an annexion is not allowed even by poetical license. R. S.]

A I will dress Zaid in a splendid robe; أَنَا مُعْطِي زَيْدٍ دِرْهَمًا, or مُعْطِي زَيْدًا دِرْهَمًا, I will give Zaid a dirham; هَلْ أَنْتَ طَائِفٌ عَمْرًا عَاقِلًا, or هَذَا مُعَلِّمٌ زَيْدٍ عَمْرًا, dost thou think 'Amr intelligent? طَائِفٌ عَمْرًا عَاقِلًا this (man) informs Zaid that 'Amr is going away.

RAM. a. If the objective complements of the noun agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e.g. *أَعْطَاكَ* *he who gives it to you*; *أَعْطَانِي* *he who gives me it to eat*. [Comp. Vol. i: § 187.]

**REM. b.** The second of the two complements of a *nomen agentis*, or that which is in the accusative, is very rarely inserted between the *nomen agentis* and the first complement, or that in the genitive, e.g. *وَسِوَالُ مَا بَعِثَ اللَّهُ النَّبِيَّ* whilst others than thou withhold their benefits from the needy; *فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ* think not then that God will fail to keep His promise to His apostles. In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word *الْمُحْتَاجِ* into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is *وَعْدِهِ رُسُلُهُ*.

31. What has been said in § 29 regarding the use of the preposition *لِ* after *nomina verbi* is equally applicable to *nomina agentis*. (a) *لِ* is used when the *nomen agentis* immediately precedes the object and is undefined; as *وَمَنْ مَّجَانِبَةً لَّهُ* making thee wonder; *وَمَنْ مَّجَانِبَةً لَّهُ* whilst she was avoiding him (in which example the undefined *nomen agentis* is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause [§ 188]; *وَالْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَبِّتًا لَا طَائِبًا بِالْحَقِّ* [§ 188] and artifice is not allowable (in argument), except when the opponent is a disputations sophist, and not a seeker after the truth. This is especially the case when the *nomen agentis* is in the adverbial accusative [§ 44, c]; as *وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّهَا مَعَكُمْ* and believe in what I have sent down, confirming that which is with you (the

Scriptures which ye have already received) ; **لَقَدْ عَلَى التَّبَيِّنَةِ مُحَاصِرًا** A  
**وَوُفِّيَ بِمِلَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا** *he halted before the city to besiege it ;*  
**وَالْبَاقِلِ** *the sweetness of knowledge is a sufficient inducement and*  
*incentive to the intelligent.* (b) **لِ** is also used when the nomen agentis  
immediately precedes the object, and is defined by the article ; as  
**الْمُقَسِّرُونَ** *those who keep the ordinances of God ;*  
**أَفْوَى الْأَشْيَاءِ الْعَلِيَّةِ** B *the expounders of these verses ;*  
**لِيُزَيَّنَ بِالتَّوَهُُّدِ** *to perform one's devotions with reverence*  
*is the surest means of procuring one's daily bread ;* **وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ**  
**وَالشَّيْءِ الَّتِي يَحْكُمُ بِهَا الْجَسَدُ** *and he continued meditating about that thing*  
*which governs the body.* (c) Finally, **لِ** is used when a genitive is  
interposed between the nomen agentis and the object ; as **مُطْعِمَهَا لِي**  
*he who gave it to me to eat.*

**REM.** لِي must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as كُنَّا لِلْقَبْرِ حَافِظِينَ وَكَانُوا لَنَا عَابِدِينَ *and they worshipped us*; إِنَّا لَهُ تَحَافُظُونَ *we did not know what was hidden (in the future)*; إِنَّا لَهُ نَصِرٌ مُّكْتَرِمٌ *verity we will take care of him*; مَا تَرَوْهُ لِئَرْذِلَهُ مَثْرَفٌ *a man, as long as thou dost not unjustly disparage him, treats thee with respect*.—So also with the finite verb, إِنَّكُمْ لَأَنْتُمْ يُرَىٰ أَنْ يَخْلُقْ أَفٍّ *ye D can explain a dream*. If the transposed object be a pronominal suffix, إِيَّاهُ (Vol. i. §§ 188, 189) may be employed instead of لِي; as وَإِلَيْكَ نَعْبُدُ *to thee we worship* and إِلَيْهِ نَسْتَغِيثُ *and to thee we cry for help*; هُوَ يَقُولُ بِأَنَّهُمْ إِيَّاهُ يَعْبُونَا *he thinks they mean him'* (in rhyme for يَعْبُونُ). Compare § 29, rem. b, and Vol. i. § 189, b.

32. If the verb, from which a *nomen patientis* is derived, governs two or three accusatives in the active voice, its *nomen patientis* retains one or two of them, the other having passed into the nominative; as



- A زَيْدٌ مَعْطَى عَبْدِهِ زَيْدًا, *Zaid's servant* (lit. *Zaid, his servant* [§ 190]) is given a *dirham*; زَيْدٌ مَطْنُونٌ أَبُوهُ قَائِمًا *Zaid's father is thought to be standing up*; زَيْدٌ مُعَلِّمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا *Zaid's father is informed that 'Amr is going away*. See §§ 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the *nomina agentis* only in being intensive, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms *فَعَالٌ* and *فَعُولٌ* (Vol. i. § 232, and rem. d, § 233); more rarely to other forms, such as *فَعِيلٌ* (§ 232, (id.)), and *مِفْعَالٌ* (§ 233, rem. b). Examples with the accusative: أَحَا مُعَدِّمًا إِلَى التَّوْبَةِ خَرَامًا إِلَيْهِ الْكَتَابَا *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; اَلْكَتَابَا *in rhyme for الْكَتَابَا* *rushing upon death, wading in search of it through the ranks* in rhyme for اَلْكَتَابَا; مَحَلَّةٌ طَوِيٌّ تَرِي تَنْتَنُ مِنْ تَيْمَمَةٍ وَلَا ضَرْبُ صَوَاعٍ *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands*; ضَرْبُ بَنْصَلٍ *emitting with the edge of the sword the heads of men*; اِثْنَا عَلَى التَّوْبَةِ اِخْوَانُ الْعَزَا هَيُوجُ *verily she stirs up the patient* (or continent) *to desire* (excites desire in them, *هَيُوجُ* in rhyme for *هَيُوجُ*); هُفَرٌ ذَلِيمٌ فَوْرٌ لُفَرٍ *ready to forgive their sin, not boastful* (*هَيُوجُ* in rhyme for *هَيُوجُ*); اِنَّا مَنِيْنَا فَشَبِيْهَةً هِلَالًا *two maidens, (one) of them resembling a new moon* (in beauty); اِنَّ اِلَهَ سَمِيعٌ دَعَا *God hears the prayer of him who calls upon Him*; حَذِرُ اُمُورًا *on his guard against things that cannot injure (him)*; اَلْاَبَى

# § 34] The Verb.—3. Government of the Verb.—(a) The Accus. 71

- اَتَهْرَمَزُونٌ عَرَضِي *it has come to me (to my hearing) that they are* A *defaming* (lit. *tearing in pieces*) *my character*; اِنَّهُ لَيَنْحَارُ بَوَالِكَبَا *he is a slaughterer of the fat ones among them* (the she-camels); شَمِرٌ سَمَاعُونَ يَلْكَدِبُ اَهْلَانُونَ لِلْشَحْتِ *haughty, looking with disdain on the limbs of the slaughtered camel*. Examples with *لِ*: هَلْ طَفَارٌ غَيْبٍ مَنَاعٍ *hearers of falsehood, eaters of what is unlawful*; هَلْ طَفَارٌ غَيْبٍ مَنَاعٍ *every hardened infidel, a hinderer of good*; جَمَاعَةٌ يَلْكَدِبُ *a great* B *collector of books*; قُوُوْلٌ لَنَا قَالِ اَتَكْرَاهُ فَعُوْلٌ *ready to say what the noble say, and to do (it)*; etc.

34. Verbal adjectives of the form *أَفْعُلٌ*, corresponding to our comparative and superlative (Vol. i. § 234), when derived from transitive verbs, take their object in the genitive with *لِ*, very rarely in the accusative; as *هُوَ أَطْلُبُ لِلْعِلْمِ بِتَكْرُرٍ* *he seeks after knowledge more than you do*; اَلْمُؤْمِنُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ *the believer loves God more than himself*; أَجْهَلُ النَّاسِ وَأَعْدَاؤُهُ لِلْعِلْمِ وَأَمْتَنُهُ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law*; يَهْرُ لَهَا بِغَيْرِ حَاجِزٍ أَكْلَبُ *they must be more apt to change it* (via the letter *و*, into *ي*) *without an intervening (letter)*; وَأَفْرَبُ مِنَّا بِالنَّسْرِ الْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets* (اَلْقَوَانِسَا in rhyme for اَلْقَوَانِسَا, accus.); وَأَمْنَعُ جِيرَانًا *and a better protector of neighbours*. D

REM. a. Verbal adjectives of the form *أَفْعُلٌ*, derived from verbs signifying *love* or *hated*, take the object with *لِ* when they are used in an active sense, as in the second and third of the above examples; but when they have a passive sense\*, they take the subject with

\* As there is only one form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e.g. *أَحَبُّ* from *مُحِبٌّ* *loving*, or from *حَبِيبٌ* *beloved*, *dear*. [Comp. Vol. i. § 235.]



A REM. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a *مَصْنَعٌ مُؤَكَّدٌ* (§ 26), but merely as *بَدَلٌ مِنَ الْفِعْلِ* a substitute for the verb, or *نَائِبٌ* supplying the place of the verb; so that, according to them, *سَقَاكَ اللَّهُ = سَقَاكَ لَكَ*, and *أَنْعَلِ الْبَاقِ = أَنْعَلِ الْبَاقِ*, and *أَكْفُرَا = أَكْفُرَا*.

B REM. b. In such cases as *حَنَانِيكَ* and *لَبِيكَ* the dual is regarded as being used, not *لِلتَّيْنَةِ* to express two occasions, but *لِلتَّكْثِيرِ* to indicate repetition and frequency. [Similar expressions are *حَجَاجِيكَ* and *هَذَانِيكَ*, *حِجَابِيكَ*, *ذَوَاتِيكَ*, *سَعْدِيكَ*.]

(b) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are:—

(a) Phrases expressive of wish, salutation, and the like; as  
C *قَدْ لَكَ* may thy nose be cut off! *لَكَ* perdition to thee! i.e. *صَادَقْتَ* or *أَتَيْتَ*, scil. *مَرْحَبًا وَأَمَلًا وَسَهْلًا*; *أَتَيْتَ* or *أَتَيْتَ*, thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place; *مَرْحَبًا بِكَ*, i.e. *أَتَيْتَ*, thou art come to a place where there is plenty of room for thee (to a comfortable place); phrases equivalent to *welcome!* *مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا* my God give thee plenty of room  
D and ease!\*

(β) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (*اِتَّقِ*); or in which one or more individuals are urged to do something or attack some object (*اِهْرَاقْ*). In the former case, the

\* [On the phrase *مَرْحَبًا بِكَ* comp. § 44, a, rem. A, footnote.]

speaker may mention (1) either the person who is to be on his guard,<sup>1</sup> A or (2) the person or thing he is to guard against, repeating the word or not, at pleasure; or lastly, (3) both together, connecting them by the conjunction *وَ*. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples:  
*إِيَّاكَ*, or *إِيَّاكَ إِيَّاكَ*, take care! i.e. *إِيَّاكَ أَحْذَرُ* *that I warn*; *رِجْلَكَ* thy foot! scil. *تِي* take care of; *رَأْسَكَ* thy head! scil. *نَحْ*, bend aside;  
*الْأَسَدَ*, or *الْأَسَدَ الْأَسَدَ*, the lion! the lion! scil. *إِحْذَرُ* beware of, guard B against; *الْجِدَارَ الْجِدَارَ* the wall! the wall! *الضَّبِيَّ الضَّبِيَّ* the child! the child! *الطَّرِيقَ الطَّرِيقَ* the road! the road! scil. *خَلِّ* clear;  
*إِيَّاكَ وَالْخِدَاةَ*; *إِيَّاكَ أَحْذَرُ وَأَحْذَرُ الْأَسَدَ* *mind the lion!* scil. *إِيَّاكَ وَالْأَسَدَ* guard thyself against enmity; *إِيَّاكَ وَالْإِخْدَاتِ* keep clear of innovations or new-fangled ideas; *إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا*, or, less correctly, *إِيَّاكَ أَنْ تَفْعَلَ كَذَا*, beware of doing so and so (where *أَنْ*, followed by C the imperfect subjunctive, is put instead of the accusative of a noun (§ 23, rem. c)); *إِيَّاكَ وَأَنْ تَتَغَيَّرَ بِهَذَا التَّحَدُّبِ* take care not to meddle with this sort of contortion; *رَأْسَكَ وَالْحَائِطَ* thy head and the wall! scil. *مَا رَأْسَكَ وَالسَّيْفَ* *Madin, thy head and the sword!* scil. *يَا مَارِيَنَ تِي رَأْسَكَ وَأَحْذَرُ الشَّيْفَ* the foe! the foe! scil. *خَلُّوا* seize, attack; *أَخَاكَ* or *أَخَاكَ*, be always kind to your brother, scil. *الزَّوْرَ*, cleave to; D *إِيَّاكَ* keep your place! scil. *الزَّوْرَ*; *فَاعْلَمْ* do as you like with your camels, scil. *فَاعْلَمْ*, do; *إِبْرَاهِيمَ* everything but reviling a freeborn man! scil. *وَلَا تَرْكَبْ شَيْئًا خَيْرَ* before thee! *وَأَمَامَكَ* behind thee! scil. *أَنْظُرْ* look; *عَلَيْكَ* thy accus! scil. *أَخْبِرْ*, or *أَخْبِرْ*, produce; *حَدِيثَكَ* thy story! scil. *هَاتِ* give here, tell.





- A **هَالِكُ السِّيفِ** *take the sword* / [to a woman] the accusative is used, because **هَالِكٌ** and **هَالِكَةٌ** (Vol. i. § 368, rem. d) are in point of sense equivalent to **خَذَ** *take* (**خَذَهَا** or **خَذَ إِلَيْكَ**). Similarly, in the phrases **خَذَ زَيْدًا**, **خَذَ إِلَيْكَ زَيْدًا**, **خَذَ إِلَيْكَ زَيْدًا**, *seize Zaid* / **خَذَ زَيْدًا**, *take him* / the accusative does not depend upon **خَذَ** (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as **خُذْ** or **خُذْهُ**, implied in the preposition itself. The literal meaning is: *seize Zaid, who is in front of, beside or close by you*. So also in the phrases **خُذْهُ قَرِيبًا** *come quickly to the fire* (a sort of hash or stew), where the interjection is equivalent to **خُذْهُ قَرِيبًا** *gently with Zaid* / **خُذْهُ قَرِيبًا** *treat Zaid gently* / **خُذْهُ قَرِيبًا** or, with the genitive, **خُذْهُ قَرِيبًا** *let alone Zaid, say nothing of Zaid* = **خُذْهُ قَرِيبًا** or **خُذْهُ قَرِيبًا**; and **خُذْهُ قَرِيبًا** or **خُذْهُ قَرِيبًا**, *treat Zaid gently* / **خُذْهُ قَرِيبًا** or **خُذْهُ قَرِيبًا**. In the case of **خُذْهُ قَرِيبًا** and **خُذْهُ قَرِيبًا** with the accusative, the fatha is a **خُذْهُ قَرِيبًا** or indeclinable ending (as in **خُذْهُ قَرِيبًا** *where?*); whereas with the genitive, it is the termination of the construct accusative of **خُذْهُ قَرِيبًا** *leaving, letting alone*, and **خُذْهُ قَرِيبًا**, the diminutive of **خُذْهُ قَرِيبًا**, *slow and gentle motion, gentleness*. We may also say **خُذْهُ قَرِيبًا**, *softly / gently* / **خُذْهُ قَرِيبًا**, *gently with Zaid* / **خُذْهُ قَرِيبًا**, *gently with me* / the agent (**كُ**, etc.) being in the genitive; [**خُذْهُ قَرِيبًا** *drive thou the old camels gently*, **خُذْهُ قَرِيبًا**].
- B **خُذْهُ قَرِيبًا** *where?*; whereas with the genitive, it is the termination of the construct accusative of **خُذْهُ قَرِيبًا** *leaving, letting alone*, and **خُذْهُ قَرِيبًا**, the diminutive of **خُذْهُ قَرِيبًا**, *slow and gentle motion, gentleness*. We may also say **خُذْهُ قَرِيبًا**, *softly / gently* / **خُذْهُ قَرِيبًا**, *gently with Zaid* / **خُذْهُ قَرِيبًا**, *gently with me* / the agent (**كُ**, etc.) being in the genitive; [**خُذْهُ قَرِيبًا** *drive thou the old camels gently*, **خُذْهُ قَرِيبًا**].
- C **خُذْهُ قَرِيبًا** *where?*; whereas with the genitive, it is the termination of the construct accusative of **خُذْهُ قَرِيبًا** *leaving, letting alone*, and **خُذْهُ قَرِيبًا**, the diminutive of **خُذْهُ قَرِيبًا**, *slow and gentle motion, gentleness*. We may also say **خُذْهُ قَرِيبًا**, *softly / gently* / **خُذْهُ قَرِيبًا**, *gently with Zaid* / **خُذْهُ قَرِيبًا**, *gently with me* / the agent (**كُ**, etc.) being in the genitive; [**خُذْهُ قَرِيبًا** *drive thou the old camels gently*, **خُذْهُ قَرِيبًا**].
- D **خُذْهُ قَرِيبًا** *where?*; whereas with the genitive, it is the termination of the construct accusative of **خُذْهُ قَرِيبًا** *leaving, letting alone*, and **خُذْهُ قَرِيبًا**, the diminutive of **خُذْهُ قَرِيبًا**, *slow and gentle motion, gentleness*. We may also say **خُذْهُ قَرِيبًا**, *softly / gently* / **خُذْهُ قَرِيبًا**, *gently with Zaid* / **خُذْهُ قَرِيبًا**, *gently with me* / the agent (**كُ**, etc.) being in the genitive; [**خُذْهُ قَرِيبًا** *drive thou the old camels gently*, **خُذْهُ قَرِيبًا**].

36. The adverb **إِنَّ** *truly, certainly*, and the conjunction **أَنَّ** *that*, as likewise the particles compounded with these two words, such as **لَكِنَّ**, or **وَلَكِنَّ**, *but, yet*, **كَأَنَّ** *as if, as though*, and **لِأَنَّ** *because* (see Vol. i. § 363, m, n, and § 367, g), take a following substantival or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb to see (**رَأَى**) is embodied in these A particles\*. This takes place both when the subject immediately follows **إِنَّ**, etc., and when it is separated from them by a portion of the predicate of **إِنَّ**, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle **لَ** may be prefixed to the predicate of **إِنَّ**; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by **قَدْ**, the particle **لَ** ought not to be B prefixed to it. Examples: **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** *God is mighty over all* (lit. *see God, He is mighty over all*); **إِنَّ الْحَيَاةَ لَا تَذْوَرُ** *youth does not last*; **إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ** *God is forgiving, merciful*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *and a part of the believers were avaricious*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *by thy life, they were bewildered in their intoxication*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *do ye testify* C **إِنَّ بِالْحَقِّ قَوْلَ اللَّهِ أَنَّهُ مَعَ اللَّهِ إِلَهٌ آخَرُ** *that there are other gods with the (true) God*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *in the ravine that is below Sela' (there lies) a murdered man*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *in this there is an example (or warning) to those possessed of insight*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *in putting thee to death, old man, there is a benefit to the Muslims*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *from among the people of the Anṣār and the Ansār*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *I was with some men of the Anṣār, whilst the people were in great distress, when lo I had a light slumber*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *it is narrated that one of the kings of India had a wife*; **وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ** *and in the ḥadīth—or collection of traditions—(we read) that a man* D

\* Compare *en* and *esse* in Latin, as *en eum*, *esse eum* or *occum*.





- A *كُلُّ مَنْ يَحْفَى وَيَتَجَلَّ* they know that every one who is barefooted and shod, will die (alike). We find also such examples as *فَلَوْ أَنَّكَ* if thou hadst asked me to part from thee in the day of affluence, for *أَنَّكَ* (they know) that thou art autumnal showers and a plentiful rain, for *بِأَنَّكَ* رَيْحٌ وَغَيْثٌ مَرِيحٌ; and even *وَأَنَّ كَلَّا لَنَا تَمَوُّلُهُمْ* and verily thy Lord will repay every one (according to) their works (مَزِيدَةٌ).
- B *كَأَنَّ : كَانَ*—Examples of *كَأَنَّ* : *وَأَنَّ كَلَّا* (للنفس), where others read *كَأَنَّ* as if its breasts were two round ivory caslets; *كَأَنَّ طَبِيَّةً* like a gazelle which stretches (her head) to the leafy sallow-tree; where others read *كَأَنَّ* and *طَبِيَّةً*, or (regarding *أَنَّ* as redundant) *كَأَنَّ طَبِيَّةً* in the genitive.—Examples of *لَكِنَّ* but the wrong-doers are this day in manifest error; *لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ* but those of them who are firmly rooted in knowledge.
- C

REM. f. The words *لَيْتَ*, utinam, would that—/ and *عَلَّ* or *لَعَلَّ*, perhaps, are construed in the same way as *إِنْ*, etc.; as *يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَسِيرَيْنِ* O that there were between thee and me the distance of east from west! *وَمَا يَذَّكَّرُ لَهُ إِلَّا لَيْتَ قَبْلًا فَرَّقَتْهُ الْقَوَائِلُ* and what late thou know (whether) perchance the hour (of the resurrection) is near! If *مَا* be added (see rem. d), the government of *عَلَّ* or *لَعَلَّ* is hindered, as *لَعَلَّا أَنْتَ حَلِيمٌ* perchance thou wilt behave with calmness (or moderation); but the noun of *لَيْتَ* may be put either in the nominative or in the accusative, as *قَالَتْ أَلَا لَيْتَنَا* she said, O would that these doves were ours! *يَا لَيْتَ مَا أُمْنَا شَأْنًا نَعْمَتْنَا* O would that our mother took her departure!—These words seem, as has been already remarked in

### § 371 The Verb.—3. Government of the Verb.—(a) The Accus. 83

Vol. i. § 364, rem. b, to be verbs; and if so, they govern the A accusative by their own force and not by that of an omitted or implied verb\*. *لَعَلَّ*, however, sometimes [especially in the dialect of 'Okèil] takes a genitive; as *لَعَلَّ أَبِي الْمَيَّوَارِ مِنْكَ قَرِيبٌ* perhaps 'Abu 'l-Miywâr may be near thee; *لَعَلَّ اللَّهُ فَضَّلَكُمْ عَلَيْنَا بَشَى* perhaps God may have given you some superiority over us.

REM. g. With the suffixes of the 1st person we say *إِنِّي*, *إِنَّا*, or *تَعَلَّى* and *لَكِنَّ* and *كَأَنَّ* and *إِنَّا*, *إِنِّي* or *تَعَلَّى* is more usual than *لَيْتَ*, whilst conversely *لَيْتَ* is very rare. The corre- B sponding Hebrew particle to *إِنْ*, viz. *אִם*, also governs the accusative, as appears from the forms *אִם* and *אִם*, ecce me.

REM. h. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e.g. *كَأَنَّ لُذْنَبَهُ إِذَا تَشَوَّأَ* his ears, when he looks out eagerly, are like a quill or a pointed reed-pen; *إِنَّ حُرَّاسَنَا أَسَدًا* verily our guards are lions; *يَا لَيْتَ أَيَّامَ الْيُصَى رَوَّاجِعًا* O would that the days of youth C could return! *يَا لَيْتَنِي إِذَا* O would that I were thou!

37. If the conjunction *وَ* connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as *مَضَى زَيْدٌ وَالطَّرِيقُ* Zaid went along the road; *مَا زِلْتُ أَسِيرُ وَأَتَّهِلُ* I did not cease going along the Nile; *فَأَجِبُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ* decide then upon your affair with D your companions; *إِسْتَوَى الْمَاءُ وَالْخَشَبَةُ* [water and wood are equal]; *مَا صَنَعْتَ وَأَبَاكَ* what hast thou done, together with thy father!

\* *رَأَيْتَ* = *رَيْتَ* seems to be changed from *رَيْتَ*. Hence it can be construed with two objective complements in the accusative (like the e.g. *لَيْتَ زَيْدًا قَالِبًا* O might Zaid rise! prop. utinam videas Zaidum surgentem.)



- A *visit Taiba* (el-Medina); *أَيَا رَاجِبًا إِنَّمَا عَرَضَتْ قَبْلَهَا نَدَامَايَ مِنْ نَجْرَانٍ* *O rider, if thou fallest in with (them), tell my comrades of Najrān that there is no meeting (for us).* (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as *يَا عَبْدَ اللَّهِ* *O 'Abdu-'llāh*; *يَا سَيِّدَ الْوَحُوشِ* *O lord of the wild beasts*;
- B *يَا أَبَا الْخَصِينِ* *O father of the little fortress* (an epithet of the fox); *يَا صَاحِبِي* *O ye two companions of mine*; *يَا مُوقِدِي نَارِي* *O ye two kindlers of my fire*; *يَا بَنِي إِسْرَائِيلَ* *O children of Israel*; *أَيُّهَا إِخْوَانُنَا* *O brethren of ours*; *يَا طَالِعًا جَبَلًا* *O thou that art ascending a hill*; *يَا مُعْطَى كُلِّ خَيْرٍ* *O thou that art gifted with every good thing*; *يَا رَافِقًا بِالْعِبَادِ* *O thou that art kind towards men*;
- C *يَا خَيْرًا مِنْ زَيْدٍ* *O thou that art better than Zaid*; *يَا خَسَنًا وَجْهَهُ* *O thou that art handsome in face*; *يَا مَضْرُوبًا غَلَامُهُ* *O thou whose slave has been beaten*.

The simple *يَدَا*, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, *يَا* *خطاب*, to a definite individual. In the compound *يَدَا* no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwin* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *δ*).

REM. *α*. When no interjection is expressed, the same rules apply as above; e.g. *يَا هَيْبَانَ* *O 'Ibān*; *يَا أَلْعَرْشِ* *O Lord of the*

*Throne*; *يَا خَلِيلِي* *O my two friends*; *يَا أَهْبَابَ أَنْفُسِنَا* *beloved of our A souls*; *يَا أَهْبَابَنَا* *O friends of ours*; *يَا هَذَا* *Joseph, turn away from this (leave it alone, take no further notice of it)*; *يَا يَوْمَ أَصْبَحَ نَيْلٌ* *becomes morning, O night*; *يَا لَيْلٍ* *ransom thyself, O throttled one*; *يَا شَاعِرِي قَوْمِ ذِي حَسَبٍ* *may your noses be cut off, ye two poets who belong to an honourable people*! With pronouns this omission is very rare; as *يَا أَرْعَا* *thou there, refrain (from folly)*, for *يَا ذَا* *through the like of B thee, thou (man) there, (comes) heartache and torment (or ruin)*; *يَا بَيْتُكَ هَذَا لَوْعَةٌ وَهَرَامٌ* *thereafter ye, ye men there, were slaying your own selves*; *يَا لَيْلٍ* *O Thou that diest not, have mercy upon him who is dying*.

REM. *β*. The suffix of the first person singular, *يَا*, is generally shortened in the vocative into *هَـ*, *يَا* (see above, at the end of the section); as *يَا رَبِّ* *O my lord*; *يَا رَبِّي* *my Lord, show me*; *يَا نَفْسِي* *O my soul*; *يَا عِبَادِي* *O my servants*; *يَا عِبَادِي* *my friends*; *يَا بَنِي* *O my dear son*. This remark does not, of course, apply to words ending in *يَا* or *يَا*, from radicals *ت* or *ت*; as *يَا قَتَايَ*, from *قَتَا* a youth, *يَا قَاضِي*, from *قَاض* a judge. Other forms are admissible, besides *يَا* and *يَا*; as, from *عَبْد* a slave, *يَا عَبْدِي* or *يَا عَبْدِي*, and in pause *يَا عَبْدِي*; *يَا بَنِي* *O son of my mother*, (compare no. *c*, rem. *d*). E.g. *يَا بَنِي* *O son of my uncle*, *يَا بَنِي* *O my dear son*, *يَا رَبَّنَا* *O my Lord, forgive me*; *يَا رَبَّنَا* *O daughter of my uncle, do not scold, but go to sleep*; *يَا عَمَّاهُ* *O my uncle, wast thou ever blind of one eye*! The words *أَب* father and *أُم* mother admit of the peculiar forms *يَا أَبَتِي* and *يَا أُمَّتِي* (also pronounced with *fetha*,



- A *أَمْتُ*, *أَمْتُ*, which become in pause *يَا أُمُّ* and *يَا أُمِّ*. We likewise meet with *يَا أُمِّتَاهُ* and *يَا أُمِّتَاهُ*.

REM. c. On the principle alluded to at the end of the section, as well as in rem. b, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians *التخفيف* the softening of the voice (compare Vol. i. § 283). Namely:

- (1) All substantives, whether proper or common, masculine or feminine, that end in *ة*; as *يَا تَوْبَةَ* for *يَا تَوْبَةَ*, *يَا أَجَارِيَةَ* for *يَا أَجَارِيَةَ*, *يَا أُسْمَى* for *يَا أُسْمَى* (names of men); *يَا مَعْيُودَةَ* for *يَا مَعْيُودَةَ* (names of women); *يَا مَيْمَةَ* for *يَا مَيْمَةَ* (names of women); *يَا مَيْمَةَ* (woman) that reproachest (me); *يَا نَاقَةَ* for *يَا نَاقَةَ*, *O she-camel*; *يَا شَاةَ* for *يَا شَاةَ* (or *أَرْجَنِي*) keep to the house, *O sheep!* for *يَا شَاةَ*.
- (2) Simple proper names, not ending in *ة*, that contain at least four letters; as *يَا مَالِكُ* for *يَا مَالِكُ*, *يَا مَالِكُ* for *يَا مَالِكُ*, *يَا مَالِكُ* for *يَا مَالِكُ* (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as *يَا مَرْوَةَ* for *يَا مَرْوَةَ*, *يَا مَرْوَةَ* for *يَا مَرْوَةَ*; but in other cases it must be retained, as *يَا مُنْتَا* for *يَا مُنْتَا*, *يَا مُنْتَا* for *يَا مُنْتَا*, though some admit the forms *يَا مُنْتَا* and *يَا مُنْتَا*. Words not ending in *ة* may also be inflected without regard to the portion dropped; as *يَا حَارِثُ* for *يَا حَارِثُ*, *يَا حَارِثُ* for *يَا حَارِثُ*, *يَا حَارِثُ* for *يَا حَارِثُ*; and the same thing is admissible when the termination *ة* is not of the fem. gender, as *يَا مُسْلِمُ* for *يَا مُسْلِمُ* (a man's name). Proper names compounded with a genitive (as *يَا عَمْرُو بْنُ شَيْبَةَ*), or forming a complete proposition (as *يَا تَائِبُ شَرًّا*) do not admit of any abbreviation, though we occasionally find such examples as *يَا تَائِبُ*, dropping *شَرًّا*; but if

they belong to the class called *مَرْكُوبٌ مَرْجِيٌّ* (Vol. i. § 264), they are shortened by the rejection of the second word, as *يَا مَعْيُودَةَ*, *يَا مَعْيُودَةَ*. (3) To these may be added some rarer cases, as *يَا صَاحِبُ* for *يَا صَاحِبُ*, *O companion*, for *يَا صَاحِبُ*, as *يَا صَاحِبُ* friend, gird up thy dress, and cease not to be mindful of death; and *يَا طَيْرُ* for *يَا طَيْرُ*, in the proverb *يَا طَيْرُ* crouch down quietly, *O bustard* (or partridge); as well as the words *يَا رَجُلُ* (for *يَا رَجُلُ*) and *يَا رَجُلُ*. [Comp. Vol. i. § 353\*, 2.] B These last are inflected as follows:—

Plur.	Dual.	Sing.
يَا لَكُونُ	يَا فُلَانُ	يَا فُلُ M.
يَا لَكُلَاثُ	يَا فُلْتَانُ	يَا فُلَّةُ (فُلَّةُ فُلُ) F.
يَا هُنُونُ	يَا هُنَانُ	يَا هُنُ M.
(يَا هُنُونَاهُ)	(يَا هُنَانِيهِ)	(يَا هُنَّةُ يَا هُنَاهُ)
يَا هُنَاتُ	يَا هُنَتَانُ	يَا هُنَّةُ يَا هُنْتُ F.
(يَا هُنَاتُوهُ)	(يَا هُنَتَانِيهِ)	(يَا هُنَّتَاهُ)

REM. d. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of God, *اللَّهُ*, from which we may say *يَا اللَّهُ* or, irregularly retaining the *hêmza*, *يَا اللَّهُ*\*. Another is produced by the insertion of the pronoun *ذَا* or *هَذَا* between the interjection and the vocative; as *يَا هَذَا الرَّجُلُ*, instead of *يَا رَجُلُ* D

\* The more usual form, however, is *اللَّهُمَّ*, without any interjection prefixed, though we find occasionally in verse *يَا اللَّهُمَّ*. The origin of the termination *مَّ* is uncertain. [This *اللَّهُمَّ* is used as a corroborative interjection in the expressions *إِلَّا اللَّهُمَّ* unless indeed or unless possibly (§ 186, a, rem. d), and *اللَّهُمَّ نَعَمْ* yes indeed or yes verily (Lane, p. 83, e).]

- A *يَا رَجُل* *O thou there, who terrifiest us with the murder of thy chief.* But cases like *يَا الْأَسَدَ شِدَّةً* *O (thou who art like) the lion in strength*; *يَا أَتَيْتَ تَيْمَتَ قَلْبِي* *because of thee (for أَجْلِكَ)*, *O thou who hast enslaved my heart*; and *يَا الْفُلَانَيْنِ الْفُلَانَيْنِ قَرًّا* *and O ye two slaves, who have fled*; are very rare.

REM. c. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (*الْأَسَدُ*, see § 139, rem. b, 2), or it be connected with another vocative by a conjunction

- B *(عَطْفُ الْتَّائِي)*, see § 139, rem. b, 3), the ordinary rules are followed; as *يَا زَيْدُ زَيْدُ* *O Zaid, Zaid*; *يَا رَجُلُ زَيْدُ* *O thou man there—Zaid*; *يَا زَيْدُ وَزَيْدُ* *O Zaid and 'Amr*; *يَا رَجُلُ وَزَيْدُ* *O thou man and Zaid*; *يَا زَيْدُ عَبْدُ اللَّهِ* *O Zaid or 'Amr*; but *يَا زَيْدُ عَبْدَ اللَّهِ* *O Zaid—*

*(I mean) 'Abdu 'Ulah*; *يَا زَيْدُ وَعَبْدُ اللَّهِ* *O Zaid and 'Abdu 'Ulah*. If, however, the connected word (*الْمَنْسُوقُ*) has the article, both the

- C nominative and accusative are admissible; as *يَا عَمْرُو وَالْحَارِثُ*, or *يَا عَمْرُو وَالْحَارِثُ*, *O 'Amr and al-Harith*; *يَا زَيْدُ وَالْفُلَانُ*, or *يَا زَيْدُ وَالْفُلَانُ*, *O Zaid and the slave*; *يَا جِبَالُ أُورُشَلِيمَ وَالْمَاجِرُ*, or *يَا جِبَالُ أُورُشَلِيمَ وَالْمَاجِرُ*, *O mountains, repeat ye (the praises of God) with him, and ye birds*.—Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, *يَا سَعْدُ سَعْدُ الْأَوْبَسُ*, or *يَا سَعْدُ*, *O Sa'd, Sa'd of (the tribe of) al-Aws*; *يَا تَيْمُ تَيْمُ تَيْمُ عِدِي*, or *يَا تَيْمُ*, *O Taim, Taim of (the tribe of) al-Aws*.

- D *يَا زَيْدُ زَيْدُ الْهَيْمَلَاتِ الْهَيْمَلَاتِ*, or *يَا زَيْدُ*, *O Zaid, Zaid of the high-bred camels of slender make*. The grammarians explain the accusative by saying either that the second accusative is *مُتَعَمَّرٌ* arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is *يَا سَعْدُ الْأَوْبَسُ*; in the other, *يَا سَعْدُ الْأَوْبَسِ*.

REM. f. If a vocative, expressed by the nominative, be connected with another substantive by a *عَطْفُ التَّوْحِيدِ* (see § 139, rem. a) or a *عَطْفُ الْإِيْثَانِ* (see § 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as *يَا تَيْمُ*, or *يَا مُسَيَّدُ النَّبِيِّ*, *O (tribe of) Taim, all of you*; *يَا مُسَيَّدُ النَّبِيِّ*, or *يَا رَجُلُ زَيْدُ*, or *يَا زَيْدُ*, *O thou man there, Zaid*; *يَا هَذَا زَيْدُ*, or *يَا زَيْدُ*, *id.*; *يَا هَذَا زَيْدُ*, or *يَا زَيْدُ*, *O slave, Biter*; *يَا أَغْرَابِيُّ أَصْحَقُ جَلْفًا جَالِيًّا*, *O thou foolish, churlish, rough boor*, Tab. ii. 1312, l. 2 seq.; unless it has a genitive after it, when it must be in the accusative; as *يَا تَيْمُ مُلْكُكُمْ*, *O (tribe of) Taim, all of you*; *يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ*, *O Abraham, the friend of God*; *يَا زَيْدُ ذَا النِّجَاحِ*, *O Zaid, skilled in wiles*; *يَا زَيْدُ أَخَا وَرْقَةَ*, *O Zaid, brother of Warqa*; *يَا زَيْدُ ابْنِ أَبِي*, *O Zaid, my brother's son*; *يَا هِنْدُ ابْنَةُ هَيْبَةَ*, *O Hind, our uncle's daughter*.—If the word *ابْنُ* stands between the names of son and father, it loses its C prosthetic *!* (Vol. i. § 21, b), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as *يَا زَيْدُ بْنُ عَمْرٍو*, or *يَا زَيْدُ*, *O Zaid, son of 'Amr*; *مُرَّةَ يَا مَرْوَةَ بْنِ كَلْبٍ*, *Murra, O Murra, Murra son of Talid*; *وَتَبْنِي السَّجْدَ يَا عَمْرُو بْنُ قُلَيْبٍ*, *and thou buildest up glory, O 'Umar son of Laila*; *عَلَيْكَ سَلَامُ اللَّهِ قَيْسُ بْنُ عَاصِمٍ*, *God's peace upon thee, O Qais ibn 'Asim, Hamasa 367 with the var. قَيْسُ*. D The same construction holds with *ابْنَةُ*; as *يَا هِنْدُ ابْنَةُ عَاصِمٍ*, or *يَا هِنْدُ*, *O Hind, daughter of 'Asim*.

REM. g. An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as *يَا زَيْدُ الْعَاقِلُ*, or *يَا زَيْدُ*, *O Zaid the intelligent*; *يَا زَيْدُ الْكَبِيرُ*, or *يَا زَيْدُ*, *O thou there, the intelligent*; *يَا هَذَا الْعَاقِلُ*, or *يَا هَذَا*, *O thou there, the intelligent*; *يَا زَيْدُ الْكَبِيرُ*, or *يَا زَيْدُ*, *O Zaid, whose father is noble*; *يَا زَيْدُ الْكَبِيرُ*, or *يَا زَيْدُ*, *O Zaid, whose father is noble*.

- A *not Ka'b 'ibn Māma nor 'Ibn Sa'dā was more bountiful than thou, O 'Omar the bountiful; O thou unrighteous man, the apostate, 'El-Mubarrad, p. 573, l. 1].*

REM. A. The interjection *يَا* is sometimes prefixed to an imperative, as *أَسْجُدُوا يَا أَلَا* *O, prostrate yourselves*; *يَا فَارَ* *O, house of Mariya, despite (all) wear and tear, or during wear and tear*;

- B *يَا صَبْحَانِي قَبْلَ غَارَةِ سِنْجَالٍ* *O bring me a morning-draught before the attack on Singāl*; *يَا هَالِدُ* *O bring forth to war, Abū Hālid*; to the optative *لَيْتَ* (see § 36, rem. f), as *يَا لَيْتَ شَعْرِي* *O would that I knew*; *يَا لَيْتَ شَعْرِي* *O would that I had been with them*; and to a nominal or verbal proposition, as *يَا لَعْنَةُ آلِهِ* *O, woe to Zaid*; *يَا لَعْنَةُ آلِهِ* *O, the curse of God and of all the peoples and of the just be upon Sim'an as a neighbour*;
- C *يَا قَلَّ خَيْرُ الْقَوَائِي* *O, little is the good of the women*. In these cases some grammarians assume an ellipse of the *مُنَادَى* or person called, as *يَا قَوْمَ يُونُسَ لَزِيدَ*, whilst others regard *يَا* merely as a *حَرْفُ تَنْبِيْهِ* or particle used to excite attention\*.

(b) *يَا أَيُّهَا* and *يَا أَيُّهَا* (or *يَا أَيُّهَا*) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as

- D *يَا أَيُّهَا النَّاسُ* *O people*; *يَا أَيُّهَا الْمَلِكُ* *O king*; *يَا أَيُّهَا الْمَرْأَةُ*, or *يَا أَيُّهَا الْمَرْأَةُ* *O woman*; *يَا أَيُّهَا النَّفْسُ* *O soul*; *يَا أَيُّهَا الْعَمِيرُ* *O caravan*;

\* [The ellipse of the *مُنَادَى* is evident in such phrases as *يَا أَبَايَ* *O thou, whom I would ransom with my father and my mother*; *يَا فِدْكَ نَفْسِي* *I pray God to help me against thee, O thou whom I would ransom with my life, 'Aghāni xviii. 185, lines 22, 23. D. G.]*

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*أَيُّهَا* [for *أَيُّهَا*] *O believers*. The demonstrative *ذَا* is also admissible; as *يَا أَيُّهَا ذَا الْقَبْلِ* *thou there, come forward!* *يَا أَيُّهَا ذَا الْقَبْلِ* *O thou there, whose soul passion (or grief) is killing*; *يَا أَيُّهَا ذَا النِّبَاحِ* *O thou there, who barkest at (revilest) the Banū 's-Sid*.

REM. *يَا* is occasionally used *لِلْإِتِّصَالِ* for specification (see § 35, b, d), by a speaker to call attention to himself or himself and his companions; as *يَا أَنَا قَاتِلُ كَذَا الرَّجُلِ* *as for me I will do so and so, O man (meaning himself)*; *يَا أَيُّهَا الْعَصَاةُ* *O God, forgive us, O band (me and my companions)*; *يَا أَيُّهَا* *and so we remained behind, O threes (we three)*. In this case *يَا* must be preceded by a clause containing the pronoun to which it refers, and *يَا* is never prefixed to it.

(c) *وَ*, which is used to express sorrow or pain, and is hence called *حَرْفُ التَّذَبُّعِ*, the particle of lamentation, follows the same rules as *يَا*; e.g. *يَا مُحَمَّدُ* *alas Muhammad!* *يَا عَبْدُ اللَّهِ* *alas 'Abdu-'llāh!* Generally, however, the termination *لَا*, in pause *لَا*, is added, which usually effaces the final vowels; as *يَا زَيْدًا*, or *يَا زَيْدًا* *alas Zaid!* *يَا عَبْدَ الْمُطَّلِبِ* *O, woe to the commander of the faithful!* Similarly with *يَا زَيْدَ بْنَ زَيْدٍ* *alas for 'Zaid the son of 'Zaid*. But as to an adjective, there is a doubt, some admitting *يَا زَيْدًا* *alas for the noble Zaid*, and others not.

REM. a. *وَ* can be prefixed only to a proper name or a definite word\*; we cannot say *يَا رَجُلًا* or *يَا هَذَا*. Nor can it precede

\* [That is, not having a vague signification, for *هَذَا* is definite in the grammatical sense. The rule refers, of course, only to the cases



A **وَأَمِنْ حَفَرَ بِئْرَ زَمْزَمَهِ** as **مِنْ** though it may be prefixed to **الَّذِي**; *alas for him who dug the well of Zamzam!*

REM. b. **يَا** may also be used **بِالْتَّنْبِيَةِ** as **يَا عَمْرُو عَمْرَاهُ**, as **أَمْرُ**, 'Amr!'

REM. c. Words ending in the **šlif makāra** (سى) usually reject that termination before adding **يَا** as **يَا مُوسَى** from **مُوسَى** Moses, though **يَا مُوسَى** is admissible. See Vol. i. § 368, rem. b.

REM. d. The suffix pronoun of the 1st pers. sing. may either be retained or rejected; as **يَا عَبْدِي** or **يَا عَبْدَا**, *O my servant!* B **يَا أَسَفَا** or **يَا أَسَفَا** *O my back!* **يَا ظَهْرَاهُ** or **يَا ظَهْرَاهُ** *O brethren!* **يَا أَخَوَاتِي** or **يَا أَخَوَاتِي** *O my grief!*—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion; **يَا غُلَامَكَ** or **يَا غُلَامَكَ** *alas for thy slave*, is masc., the fem. being **يَا غُلَامِكِي**; whereas **يَا غُلَامَاهُ** or **يَا غُلَامَاهُ** is fem., the masc. being **يَا غُلَامَاهُ**. Compare certain forms of **يَا هُنَّ** under a, rem. c, 3.

C REM. e. In verse the form **يَا** is occasionally used, even out of pause; as **يَا هُنَا** *O thou there*; **يَا مَرْحَبًا بِحِمَارِ عَفْرَا** *O welcome is the ass of 'Afra*.

39. (a) When the negative **لَا** is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the **tənwin**. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: **لَا رَجُلٌ فِي الْبَيْتِ** *there is no man in the house*;

where **يَا** and **يَا** are used to wail for the loss of a person, not to the exclamations **يَا حَرْبَا** or **يَا حَرْبَا** *oh my spoliation!* **يَا أَسَفَا** or **يَا أَسَفَا** *oh my grief!* **يَا عَجَبَا** and **يَا عَجَبَا** *alas my wonder* (Lane sub **حَتَّى**). Comp. however rem. d. D. G.]

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**لَا إِلَهَ إِلَّا اللَّهُ** *this* <sup>A</sup> **لَا إِلَهَ إِلَّا اللَّهُ** *there is no god but God*; **لَا رَيْبَ فِيهِ** *look, there is no doubt regarding it*; **لَا رَجُلَ قَائِمٍ** *there is no man standing*; **لَا أَحَدٌ خَيْرٌ مِنْكَ** *there is no one better than thou*; **لَا إِلَهَيْنِ** *there are not two Gods*; **لَا رِجَالٌ هُنَا** *there are no men here*; **لَا مُسْلِمِينَ** *there are no Muslims in the city*; **لَا نَاصِرِينَ لَكَ** *there are no helpers for thee*; **لَا مُسْلِمَاتٍ عِنْدَنَا** *there are no Muslim women in our possession*; **لَا لَذَاتٍ لِلشَّيْبِ** *there are no pleasures for grey hairs*; **لَا رِئَابَ لَهَا** *the aquatic animals which have no lungs*; B **لَا مَحَالَةَ** or **لَا بُدَّ مِنْ ذَلِكَ** *there is no avoiding it* (Vol. i. § 364, h); **لَا غَرْوَ أَنْ يَحْذُوَ الْفَتَى حَذُوَ وَالِدِهِ** *there is no wondering that the young man should follow the example of his father*. But if the negative be separated from its object, it is put in the nominative; as **لَا فِي الْبَيْتِ رَجُلٌ** *there is no man in the house*; **لَا فِيهَا خَوْفٌ** *in it (viz. the wine of Paradise) there is no injurious force*.

REM. a. The rule regarding the retention of the terminations C and N in the dual and plural may seem to be contradicted by such examples as **لَا يَدَيَّ نَكَ بِالظُّلْمِ** *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); **لَا أُذُنِي لَهَا** *she has no ears*; **لَا نَاصِرِي لَكَ** *thou hast no helpers*; but in these cases the grammarians say that the preposition **بِ** *arbitrarily inserted to strengthen the annexation*, and that the preceding noun is really in the construct D state. In the same way too they explain the phrases **لَا أَبَا لَكَ** *thou hast no father*, and **لَا أَخَا لَهُ** *he has no brother*, which are generally used instead of **لَا أَبَاكَ** and **لَا أَخَاهُ**. [But compare Vol. i. § 315, footnote.] The form **أَبُ** is, however, also used before **يَا** as **أَبُي الْإِسْلَامُ لَا أَبُي لِي يَوَّاهُ** *Islam is my father, I have no father but it*; and if any transposition takes place, the **ن** of the

- A dual and plural must of course be restored, as لَا لَكَ فِي هَذَا بَدَانٍ *thou hast nothing to do with this matter.*

REM. b. The plur. fem. in لَاتِ may, it is said, take feth instead of kâr, as لَا مُسْلِمَاتٍ عِنْدَنَا.

REM. c. The interrogative أ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا أَصْطَبَارَ لِسُلَيْمٍ *has Sûlaim no patience?*

- B لَا أَرَعْوَةَ لِيَنَ وَلَتْ شَبِيهَتَهُ *has one no self-restraint, whose youth is on the wane?* أَلَا عَمْرَوْثَى مُسْتَطَاعَ رُجُوعِهِ *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

- (b) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غَلَامَ رَجُلٍ *there is no slave of any man present*; لَا صَاحِبَ صِدْقٍ مَوْجُودٍ *no true friend can be found.* But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwin is retained (compare § 38, α, β, γ); as لَا طَالِعًا جَبَلًا ظَاهِرًا *there is no one ascending a hill visible*; لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ *there is no one riding a horse on the road*; لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا *no better (man) than Zîd in our opinion*; لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا *there is no one who speaks good with us*; لَا حَسَنًا فَعْلُهُ مَذْمُومٌ *no one whose deeds are good is blame-worthy*; لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمُ *there is no one among you who knows the Kor'ân by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لَ (§ 31), constantly reject the tènwin; as إِنَّ يَمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِيدْكَ *if God touch thee with trouble, there is none to*

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*remove it but He, and if He seek thee with good, there is none to keep.* أَوْ بَكَتْ بَكَاةً أَلَّهِ *back His bounty*; لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ *none can change the words of God.*

(c) If an adjective be immediately annexed to an accusative after لَا, it may either take the same form without the tènwin, or it may retain the tènwin, or, lastly, it may be put in the nominative with the tènwin; as لَا رَجُلٌ ظَرِيفٌ *there is no witty man in it (the house).* But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as لَا رَجُلٌ فِيهَا ظَرِيفٌ *there is no witty man in it, but not ظَرِيفٌ.*

(d) If another substantive be connected with the accusative by the conjunction وَ, the particle لَا may be repeated or not. (α) If لَا be repeated, the first substantive may be put in the accusative without the tènwin, and the second either in the accusative, with or without the tènwin, or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *there is no power and no strength save in God*; or the first substantive may be put in the nominative, and the second either in the accusative without the tènwin or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. (β) If لَا be not repeated, the first substantive is put in the accusative without the tènwin, and the second either in the nominative or in the accusative with the tènwin; as لَا رَجُلٌ وَامْرَأَةٌ *there is neither man nor woman in the house.* Examples: D لَا نَسَبَ الْيَوْمِ وَلَا خُلَّةَ *there is no kinship today and no friendship*; لَا أُمُّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبٌ *may I have no mother, if this be so, and no father*; لَا أَبٌ وَأَبْنَاءٌ مِثْلُ مَرْوَانَ وَآبِيهِ *there is no father and no son like Marwân and his son*; وَلَا تَأْتِمِرُ فِيهَا وَلَا حَيْنٌ وَلَا *and there is no idle talk in it (in Paradise), and no accusing (one another) of sin, and no death, and in it there is none to reproach*;

- A لَا خَوَافَ عَلَيْهِمْ وَلَا هُمْ لَا يَوْمُ لَا يَبْعُ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ a day in which there shall be no bartering, nor friendship, nor intercession; لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ لَا يَوْمُ on them shall come no fear, neither shall they be grieved (Kor'an ii. 36, where a var. reading is خَوْفٌ). R. S.]

- REM. a. The particle لَا, when used as above, is called by the grammarians لَا نافية الجنس, or لَا إِنْفِي الْجِنْسِ, the *lā* that denies the whole genus, [and لَا أَتْبَهُة, the *lā* that denies absolutely]. The substantive in the accusative is called اِسْمُ لَا, the noun of *lā*, and the predicate خَبَرُ لَا, the predicate of *lā*. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks هَلْ جُنْدُكَ رَجُلٌ is there a man in thy house? and you reply لَا رَجُلٌ there is no one (scil. عِنْدِي); or هَلْ مِنْ رَجُلٍ لَا رَجُلٌ is there any one standing up? and you say لَا رَجُلٌ no one (scil. قَائِمٌ). The omission of the noun, on the contrary, is very rare; as لَا بَأْسَ عَلَيْكَ لَا عَلَيْكَ, for there is no fear for thee or no harm will befall thee.

- REM. b. The noun of لَا should, according to the grammarians, be always indefinite (نَكْرَةٌ). Apparent examples to the contrary, as لَا حَسَنٌ لَهَا, a disputed case, and لَا أَبَا حَسَنٍ لَهَا (to decide it), are explained to mean وَلَا مُسَمًّى بِأَبِي حَسَنٍ and no one named Abū Hasan, or وَلَا مِثْلَ أَبِي حَسَنٍ and no one like Abū Hasan; وَلَا هَيْئَتُ الْهَيْلَةِ لَلْهَيْئَةِ there is no Hāitām tonight for the beasts that carry us; وَلَا أُمَيَّةٌ بِالْبِلَادِ there is no 'Umāiyya in the land. An adjective added to any of these names would be indefinite, as وَلَا أَبَا حَسَنٍ حَنَّانًا لَهَا and no compassionate 'Abū Hasan to decide it.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the adverbial complement in a stricter sense (see § 22, b). This depends—

- A. On the idea of being or existence, when expressed (a) by the substantive verb كَانَ, or (B) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, to be, to exist, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا بِصِيبِهِ لَا مَحَالَةَ if the calamity is decreed (or fated), it will befall him without doubt; كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ بِالطَّائِفِ he and his brother were teachers in ḏ-Ṭā'if; يَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ they may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you; وَمَنْ يَكُنْ and whoever hath Satan as his companion, a bad companion is he! فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهِمْ and if they repent, it will be well for them; لَا يَكُنْ لَهُ وَلَئِنْ نَسِطَ عَلَيْهِ وَإِنْ لَا يَكُنْ لَهُ وَلَا يَكُنْ لَهُ if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him; كُونُوا حِجَارًا يَمْزِلُ وَيَجْلِبُ سَادَ فِي قَوْمِهِ أَتَقْتَى وَتَقُونُكَ be ye stones or iron; إِيَّاهُ عَلَيْكَ بِسَمٍ by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee; وَمَا كُلُّ مَنْ يَبْدَى and not every one who shows a cheerful face is thy brother. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as كَانَ تَاجِرٌ لَهُ ثَلَاثُونَ there was (or lived) a merchant, and he had (lit. there were to him) three sons (كَانَ تَاجِرًا would mean he was a merchant); فَصَنَ كَانَ لَهُ مَالٌ كَثِيرٌ but he who has (lit. to whom there is) much property;



A *كَانَ الْمَقْنُورُ هَاجِرًا* what is fated will come to pass. In the former case, the substantive verb is called by the grammarians *كَانَ النَّاقِصَةُ*, the incomplete or defective, relative *kāna*, because it requires an attribute to complete the sense; in the latter, *كَانَ التَّامَّةُ*, the complete, absolute *kāna*, because it contains the attribute in itself and does not require any other.

- REM. a. The subject is called *اسْمُ كَانَ*, the noun of *kāna*, and the predicate *خَبَرُ كَانَ* the predicate of *kāna*. The natural sequence of the three is verb, subject, predicate, as *كَانَ زَيْدٌ قَاتِلًا*; but we may also say *كَانَ قَاتِلًا زَيْدٌ*, as *كَانَ عَلَيْنَا نَصْرُ*, and it was Our duty (it behoved Us) to succour the believers; *وَلَمْ يَكُنْ لَكَ كُفْرًا لَهُ أَحَدٌ* and there is none equal unto Him; and even *كَانَ زَيْدٌ قَاتِلًا*, especially in interrogative and alternative sentences, as *أَكْثَرُ الضُّعْفِ غَنِيًّا كَانَ أَوْ فَقِيرًا* honour a guest, whether he be rich or poor [§ 6, a]. This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by *كَانَ أَخِي رَفِيقِي*, because *كَانَ رَفِيقِي أَخِي* would naturally mean *my companion was my brother*. [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as *كَانَ أَخَاكَ زَيْدٌ* for *كَانَ أَخُوكَ زَيْدًا*. Poets allow themselves to do the same in other cases, as *وَمَا شَرُّ الثَّلَاثَةِ بِصَاحِبِكَ* for *وَمَا بِشَرِّ الثَّلَاثَةِ صَاحِبِكَ* (Tab. i. 755, l. 2). D. G.]

REM. b. *كَانَ* may sometimes be omitted, especially in alternative conditional clauses; as *سَوْفَ تَجَازِي إِنْ خَيْرًا وَإِنْ شَرًّا* thou wilt be recompensed either with good or with evil (i.e. *إِنْ كَانَ* *قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا*; *جَزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا* what is spoken is spoken, be it true or false; *مَعْنَاهُ التَّيَقُّنُ فِي الْقَوْلِ*).

*كَانَ مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا* its meaning is 'to do one's utmost in a thing,' be it what it may, whether good or bad; *مِنْ لَدُنْ شَوْلَا* from the time they were pregnant, till their young were following them (i.e. *كَانَتْ التَّيَاقُ شَوْلَا*); *إِيْتَنِي بِدَابَّةٍ وَلَوْ* (i.e. *مِنْ لَدُنْ كَانَتْ التَّيَاقُ شَوْلَا*); *بِئْتَنِي بِدَابَّةٍ وَلَوْ* bring me a beast (to ride), even if it be an ass [§ 4, rem. b].

REM. c. *كَانَ* is rarely merely redundant; as *سَرَاةُ بَنِي أَبِي بَكْرٍ* *كَانَ* *تَسَامَى عَلَى كَانَ الْمَسُومَةِ الْعَرَابِ* ride upon branded Arab steeds; *كَانَ* *مَرَرْتَ بِدَارِ قَوْمٍ وَجَمْرَانِ* and how when thou passest by the dwelling of a tribe and of noble neighbours of ours? *وَلَمْ يَوْجَدْ كَانَ مِنْهُمْ* and their like was not found\*.

REM. d. The verb *كَانَ*, Æthiop. *ḥōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical *ק* retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of *كَانَ* is supplied by *יָהָיָה* or *הָיָה*, Aram. *הָיָה*, *הָיָה*, *to fall* (*הָיָה*), *happen, be* (compare *وَقَعَ*, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

43. The same construction appertains to certain verbs, called by the grammarians *أَخَوَاتُ كَانَ*, the sisters of *kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (a) the idea of *duration or continuity*, as in *دَامَ* *to continue*,

\* [Different from this is the use of *كَانَ* after participles, infinitives and other nomina verbalia, in the sense of *he (it) was or was formerly*. See many examples in the Gloss. Geogr. and the Gloss. to Tabari. D. G.]

- A *to last*, construed in the perfect with the *الْعَزِيمَةُ* (see § 7, and Vol. i. § 367, p), *بَقِيَ* *to remain, to last*; *رَأَى*, *بَرِحَ*, *قَتِيَ*, *إِنْفَكَ*, *to cease*, construed, in the perfect or imperfect, with a negative particle; (b) the idea of *change or conversion*, as in *صَارَ*, *عَادَ*, *رَجَعَ*, and *أَفَى*, *to turn out, to become*; (c) the idea of *time*, as in *كُلَّ* *to be or do during the whole day*, *بَاتَ* *during the whole night*, *أَسْفَرَ* *at daybreak*, *هَذَا* *in the morning*, *أَفْصَى* *in the forenoon*, *رَاحَ* or *أَمَسَى* *in the evening*, all of
- B which verbs are often used as simple synonyms of *كَانَ*, without any regard to the secondary idea of time; or, (d) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَيْسَ* *not to be*. Examples: *لَا طَيْبَ لِلْعَيْشِ مَا دَامَتْ مُنْقَصَةٌ لَذَائِهِ بِإِذْكَارِ الْمَوْتِ وَالْهَرَمِ* *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; *لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ* *do not count thyself among men, as long as anger*
- C *has the mastery over thee*; *لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ* *may God never cease being beneficent to you*; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ* *never cease bearing death in mind*; *قَالُوا لَنْ تَبْرَحَ عَلَيْهِ عَاجِلِينَ* *they said, we will not cease standing by it (worshipping it)*; *صَارَ الطِّينُ حَرَقًا* *the clay became pottery*; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبُخَارَ يَصِيرُ مَاءً* *and he thought that the water became vapour, and the vapour became water*; *فَانْفَكَ*
- D *and thou hast been sold, and hast become a slave in Makkah*; *وَمَا الْإِمْرُ إِلَّا كَالنَّارِ وَالنَّارُ إِذَا كَانَتْ سَرَّاجًا وَخُورٌ يَغُودُ رَمَادًا* *man is like nought but the lamp and its light, which becomes ashes*; *أَفَى سَوَادُ شَعْرِهِ* *the blackness of his hair became whiteness*; *لَا تَعْدُو مَا يَرْجِعُ صَدِيقًا* *an enemy never becomes a friend*; *كُلُّ وَجْهٍ مُسَوَّدًا* *his face became black*; *وَالَّذِينَ يَمُوتُونَ لِربِّهِمْ سُجَّدًا وَقِيَامًا* *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer)*;

§ 42] *The Verb*.—3. *Government of the Verb*.—(a) *The Accus.* 103

أُفْزِعُوا عَلَى حَرْوٍ قَائِدِينَ *and they went out in the morning with settled A purposes*; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا* *through the grace of God ye are become brethren*; *قَتَيْتَ أَنْ تُبْسَى فِقْهًا مُنَاطِرًا* *thou winnest to become a lawyer skilled in disputation*; *لَنْ تَقُولُوا بَيْنَ الْقَيِّ إِنْ كُنْتُمْ أَتْلَامَ لَنْتَ* *say not to one who gives you the salutation, Thou art not a believer*; *قُلْ لَيْسَ سَوَاءٌ عَالِمٌ وَجَاهِلٌ* *one who knows and one who does not know are not on an equality*; *قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ تَنْتَ زَيْنًا أَجْهَدَ* *God hath decreed, O Asmā, that I should not cease to love thee.* B

REM. a. To the above verbs may be added *أَتَى*, *جَاءَ*, and *قَعَدَ*; *أَتَى* *جَاءَ* *وَجِهَ أَبِي بَاتَ بِصِيرًا* *and throw it on my father's face, (and) he shall become seeing (recover his sight, explained by بَرِحَ بَصِيرًا (or أَتَى) أَلْبَنَةً مُحْكَمًا* *the building became strong or firm*; *أَرْهَفَ أَزْهَفَ شَفَرَتَهُ حَتَّى قَعَدَتْ كَقَاتِبِ حَرْبَةٍ* *he sharpened his knife till it became like a javelin (i.e. حَرْبَةٍ (مِثْلُ حَرْبَةٍ).—Of these verbs three, viz. C أَتَى, جَاءَ, and رَأَى, are always نَاقِصَةٌ*; the others may be either *نَاقِصَةٌ* or *قَامَةٌ* (see § 41, at the end).

REM. b. The verbs *رَأَى*, *بَرِحَ*, *قَتِيَ*, and *إِنْفَكَ*, must always be accompanied by a negative, expressed (as in the above examples with *بَرِحَ* and *رَأَى*) or implied, as *أَبْرَحَ قَوْمِي بِحَمْدِ اللَّهِ* *and I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed D* *فَقُلْتُ تَبَا وَاللَّهِ* *(مُجِيبًا in rhyme for مُجِيبًا, لَا أَبْرَحُ for أَبْرَحُ) and I said to her, By God, I will not cease sitting still.* [Comp. § 162, rem.]

REM. c. The verb *وُجِدَ*, *to be found, be extant, exist*, is often reckoned one of the *أَخَوَاتُ كَانَ*, but erroneously; for it is either =

\* *خَرَجَ* may be added to these verbs; see the Gloss. to 'Tbn 'al-Faqih. D. G.]

- A كَانَ أَتَامًا, and has no predicate, or it is the passive of وَجَدَ, which governs two accusatives, and therefore naturally retains the second object (الْمَفْعُولِ الثَّانِي); as لَا يَجِدُ مِنْهَا شَيْءًا; not one of them is found pure (in a pure state), where مِنْهَا is a حَال or circumstantial accusative, or we (Fr. on, Germ. man) do not find one of them pure, where مِنْهَا is the second object [§ 25].

- REM. d. The negative particles مَا and لَا, when مُشَبَّهَاتَانِ بِلَيْسَ assimilated to *līsa*, or used بِمَعْنَى لَيْسَ in the signification of *līsa*, are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle إِلَّا is not interposed between them, (3) that the corroborative particle إِنَّ is not added to مَا, and (4) that the subject and predicate of لَا are both undefined; e.g. مَا هَذَا بَشَرًا this is not a human being; وَمَا هُمُ أَوْلَادُهَا and they are not its children; مَا هُنَّ أُمَّهَاتُهُمْ they are not their mothers; لَا تَعَزَّ فُلَا شَيْءًا take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed; لَا نَصْرَ لَكَ إِذْ لَا صَاحِبَ هُوَ خَائِلٌ I aided thee when thou hadst no companion who was not faithless; but on the contrary, نَبِيٌّ غَدَانَةٌ مَا إِنَّ طَبْعَنَا جَبِيْنٌ our habit is not cowardice; ye Bēnā Gūdāna, ye are neither gold nor pure silver, but ye are pottery. The fourth restriction is violated in such verses as: وَحَلَلْتُ سَوَادَ الْقَلْبِ لَا أُنَا and she dwelt in my heart's core, I desired no other than her and relaxed not my love of her (أَنَا being definite); فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْإِلَهَالُ بَاقِيَا then neither is praise won nor does the money remain.—If مَا has a second predicate, connected with the first by an adversative particle, such as بَلْ or لَكِنْ, then the second must be put in the nominative, as مَا زَيْدٌ بَلْ قَاعِدٌ Zaid is not standing but sitting, i.e. قَاعِدٌ هُوَ قَاعِدٌ; but
- B
- C
- D

in any other case, the accusative is preferable to the nominative, as مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا or قَاعِدٌ وَلَا زَيْدٌ قَائِمًا—This government of مَا and لَا is peculiar to the dialect of El-Higāz, and hence they are called لَا الْحِجَازِيَّةُ and مَا الْحِجَازِيَّةُ.

REM. e. The above construction of مَا and لَا is also extended to لَاتَ (Vol. i. § 182, rem. b), and to إِنَّ الثَّالِثَةَ or the negative 'in (see [Vol. i. § 362, k and] § 158); as إِنَّ هُوَ مُسْتَوَلٌّ عَلَى أَحَدٍ he rules over nobody; إِنَّ ذَلِكَ نَافِعٌ لَكَ وَلَا ضَارٌّكَ this cannot profit thee nor harm thee; إِنَّ الْآلَمَ مَيِّتًا بِأَنْفُسِهِمْ حَيَاتِهِ وَلَكِنْ بَأَن يَبْقَى عَلَيْهِ a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends); لَاتَ سَاعَةٌ مِّنْهُمْ but it was no time of escape; لَاتَ سَاعَةٌ مِّنْهُمْ it was not an hour for repentance. The government of لَاتَ seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the former (لَاتَ حِينَ مَنَاصٍ = لَيْسَ أَلَحِينَ حِينَ مَنَاصٍ).

REM. f. Instead of the accusative, the كَانُ may take after them a verb in the imperfect, following the construction of كَانُ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا § 9, or § 8, a; e.g. كَانُ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا he used never to cease sleeping as long as the blacksmith continued working at any work; قَبْلَى يَنْظُرُ إِلَيْهَا and he continued looking at them; وَصِرْتُ أَقْعَدُ عِنْدَهُ وَأَطِيلُ الْخَبِيرَتِ مَعَهُ and I sat down by him and conversed with him at great length; صَارَ لَا يَتَكَلَّمُ he became speechless; صَارَ يَتَفَكَّرُ فِي كَذَا he began to reflect upon such and such a subject; فَطَلْتُمْ تَفَكَّهُونَ and ye would be marvelling; قَبَاتًا بِأَمْلَانِ مِيَاهَ and they were all night hoping for (or longing for) the waters of Bēdr; قَالَهُ تَفَتُّوْا and he began wringing his hands; تَذَكَّرَ يُوسُفَ by God, thou wilt not cease thinking (or speaking) of Joseph (rem. b); تَتَذَكَّرُ تَسْمَعُ مَا حَبِيتَ بِهِالِكَ حَتَّى تَكُونَهُ thou wilt



- A never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes). [The predicate of كَانَ and its sisters may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with وَ, as كُنْتُ وَمَا أَخْشَى بِالذِّلِّبِ وَ, as I was not to be frightened by a wolf; نَقَدْ كُنَّا وَمَا نَصَلَّى عِنْدَ الْكَعْبَةِ as they were to pray near the Ka'ba; إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذَلِكَ as they were not prevented from it; وَإِنْ بِأَيْدِينَا الْحَدِيدُ تَنَاطَى إِذَا مَا غَدَا فِي غَيْرِنَا verily in our hands the steel is eloquent, whilst in other hands it is dumb.]

REM. g. With the construction of the أَخَوَاتُ كَانَ, mentioned in rem. e, we may connect that of the أفعال التَّخَارُجِ or verbs of appropriation. These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence.—(1) To the first class belong كَادَ, أَوْشَكَ, and كَرَبَ. (a) كَادَ (1st p. sing. perf. كَدْتُ, rarely كَدْتُ, imperf.

- C كَادَ, particip. كَادٌ, was originally construed with the accusative of the predicate, as فَاثْتُ إِلَى فَيْهِ وَمَا كَدْتُ أَبَا and so I returned to (the tribe of) Fakm, but I was very near not returning; but it commonly takes the predicate in the imperfect indicative, as كَادَ لِيُضِلَّنَا عَنْ الْبَيْتِ verily he was nigh leading us astray from our gods; كَادَ تَزِيغُ قُلُوبَ قُرَيْشٍ مِنْهُمْ after the hearts of a part of them had well nigh swerved; وَجَدَ مِنْ قَوْلِهِمَا قَوْمًا لَا يَكَادُونَ he found before them (the two barriers or hills) a people who could scarcely understand speech; فَذَبَحُوهَا وَمَا كَادُوا then they sacrificed her (the cow), but they were nearly not doing it; إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا when he stretches out his hand, he can hardly see it; rarely the subjunctive with أَنْ, as مَا كَدْتُ أَنْ أَصَلِّيَ الْعَصْرَ حَتَّى كَانَتْ الشَّمْسُ أَنْ تَغْرُبَ I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting; كَانَتْ الشَّمْسُ أَنْ تَغِيضَ عَلَيْهِ my soul was nearly

expiring over him (for grief). (β) أَوْشَكَ, little used in the perfect, generally takes أَنْ with the subjunctive, more rarely the imperf. indic.; as لَوْ سِئِلَ النَّاسُ التَّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمْلُوا وَيَجْتَعُوا and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَمَوْشِكُهُ أَرْضُنَا and our land is nearly becoming, after our friend's departure, a desolate wilderness; يَوْشِكُ مَنْ قَرَمَنْ يَوْشِكُ مَنْ قَرَمَنْ he who flees from his fate, is likely to meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say يَوْشِكُ زَيْدٌ يَجِيءُ (as in the third of the above examples), or يَوْشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يَوْشِكُ أَنْ يَجِيءَ (where the real subject of يَوْشِكُ is the following clause). The form يَوْشِكُ is a vulgarism. (γ) كَرَبَ (rarely كَرَبَ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرَبَ أَقْلَبُ مِنْ جَوَاهُ يَذُوبُ my heart was nearly melting away from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as هَلَبَلْ يَهْلِكُهُ he was near overtaking him; أَلَّهْ يَفْعَلُ كَذَا he was near doing so and so; أَرَادَ, e.g. أَرَادَ أَنْ يَنْقُشَ and they found a wall which was about to fall; أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ the sick man is about to die; هَمَّ, e.g. هَمَّ السِّرَاجُ أَنْ يَخْمَدَ the lamp was on the point of going out; and the like.—(2) To the second class belong عَسَى, عَسَيْتَ, and اِخْلَوْلَقَ. (a) عَسَى (1st p. sing. عَسَيْتَ, rarely عَسَيْتَ), used, we may say, only in the perfect, [and having always the meaning of the imperfect, mostly in the sense of the indefinite or definite present (§ 8, a, b)], was originally construed, like كَادَ, with the accusative, as in the half verse لَمْ تَكُنْ تَرَى إِلَى عَسَيْتَ صَاتِنَا

- A do not (abuse me) so much, for I may become a faster, and in the proverb *عَسَى الْقَوِيُّ أَنْ يَكُونَ الْغَوِيُّ* perhaps the little cave may become (may bring) misfortunes, or perhaps *el-Gowdir* (the name of a well) may become (may bring) misfortunes; but generally it is construed with *أَنْ* and the subjunctive, as *عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ* perhaps your Lord may have mercy on you; *عَسَى مَا عَسَى أَنْ تَصْنَعَ* what may she perhaps do!]; *هَلْ عَسَيْتُمْ إِنْ طَلَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا* may it not be, if it were ordained you to fight, that ye would not fight!
- B rarely with the imperf. indic., as *عَسَى فَرَجٌ يَأْتِي بِهِ اللَّهُ* perhaps God may bring some joy; *عَسَى الْكَرْبُ الَّذِي أَمْسَيْتَ فِيهِ يَكُونُ وَرَاءَهُ* perhaps some joy may be close behind the sorrow in which thou now art. This verb, like *أَوْشَكَ*, is either personal, *عَسَى زَيْدٌ*, as in the above examples, or impersonal, *عَسَى أَنْ يَقُومَ زَيْدٌ*, as *عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ* perhaps ye may be averse to a thing, though it be good for you. Still another construction is possible, viz. with a pronominal suffix in the accusative, *عَسَاكَ قَاتِلُهُ* or *تَقُومُ* or *تَعَلَّ* like *تَعَلَّ* (§ 36, rem. f), just as conversely *تَعَلَّ* may be followed by the imperf. indic. or the subjunctive with *أَنْ*, as *عَسَى أَنْ يَكُونَ قَرِيبًا* and what lets thee know (whether) perchance the hour is near? *عَسَى أَنْ يَنْصُرَكَ عَلَى هَؤُلَاءِ* perhaps He may aid you against those evil-doers. (β) *حَرَى* rare, with *أَنْ* and the subjunctive; as *حَرَى زَيْدٌ أَنْ يَقُومَ* or *حَرَى أَنْ يَكُونَ ذَلِكَ* (γ) *اِحْتَلَوْتُ* rare, with *أَنْ* and the subjunctive, as *اِحْتَلَوْتُ أَنْ يَأْتِيَ* the sky is likely to rain; *اِحْتَلَوْتُ أَنْ تَطِيرَ* it is likely he may come.—(3) With these two classes of verbs the grammarians connect a third, which they call *الشُّرُوع*, or *أَفْعَالُ الْإِنْشَاءِ*, the verbs of beginning. Such are: *أَخَذَ*, *جَعَلَ*, *شَرَعَ*, *أَنشَأَ*, *قَامَ*, *أَقْبَلَ*, *عَلَّقَ*, *طَفِقَ* (rarely *طَفِقَ* and *طَفِقَ*), *طَفِقَ* to begin, used, we may say, only in the perfect, and followed by the imperf. indic.; as *جَعَلَ يَلُومُهُ* he began to reproach him; *وَطَفِقَ*

*وَرَقِ الْجَنَّةِ* and they began to sew together of *أ* the leaves of Paradise (to cover their nakedness); *عَلَّقَ حَوْضِي نَقْرًا* when I was off my guard for a moment, the nightingales, dipping in their heads, began to drink of my cistern; *وَعَلَقْتُ الْقَبِيرَ اللَّحْمَ بَيْنَ أَهْلِ صَنْعَاءَ* and I began to divide the meat among the people of *San'a*; *طَلَبَ* the pigeon began to fly about in search of water; *قَامَتِ الْبَرَاءَةُ* the woman began to wail aloud; *هَبَّتْ تَلُومُنِي* she began to B reproach me.

#### 43. The adverbial accusative depends—

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

#### 44. By the adverbial accusative is designated:—

a. The time in or during which an act takes place; as *فَرَّاهُ* the caliph saw him one day washing his feet; *لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ* he knows not how he shall die on his dying day; *بَعْضَ الْيَوْمِ*, *مَشَيْتُ* or *بَعْضَ الْيَوْمِ*, I walked the whole day, or part of the day; *لَمْ أَدْرِ أَلَمْسَ جَاءَ إِلَى هُنَا أَمْ الْيَوْمَ* I did not know whether he came here yesterday or today; *سَكَنَ فِي بَعْضِ الْقُرَى أَهَامًا* D he stopped (a few) days in a village; *اِسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا* implore God night and day to protect you from it; *سَيُعْطِيكَ الْكِتَابَ غَدًا* he will give you the book tomorrow; *وَجَاءُوا أَبَاهُمْ عِشَاءً* and they came to their father in the evening; *تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ* reflect two months upon the choice of a teacher; *لَمْ يَبْتَ عَلَى الْفِرَاشِ أَرْبَعِينَ* he did not pass the night on a bed for forty years; *قَامَ فِي جَلَالٍ*

- A وَكُنْتُ بَرْهَةً مِنْ الدَّرْسِ أحياناً *he stood up at times whilst lecturing*; مَنْ أَتَى أَتَى and *I continued reflecting for a considerable time*; قَتَلْتُهُ السَّنَةَ الْهَامِيَةَ *I killed him last year*; صُمْتُ رَمَضَانَ *I fasted during Ramaḍān*; جِئْتُ زَمَنَ الْبَيْتِ *I came in the winter-time*; قَالَ *he said at the time of his meeting him (or when he met him)*; كَانَتْهُ يَوْمَ *at the time when old age is drawing near*; كَانَتْهُ يَوْمَ *at the time when old age is drawing near*;  
 B يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَةً أَوْ فَصَاحًا *(it shall seem) as if they, on the day they shall see it, had not tarried (in their graces) since an evening or its morning*; جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ الدَّهْرِ *I sat with him for a long time, i.e. زَمَنًا طَوِيلًا*; ثُمَّ مَكَثَ غَيْرَ طَوِيلٍ *then he tarried not long, i.e. زَمَنًا غَيْرَ طَوِيلٍ*. [To the same class belong the adverbial expressions *ذَاتَ مَرَّةٍ* once, *ذَاتَ يَوْمٍ* one day, *ذَاتَ لَيْلَةٍ* one night, and *ذَاتَ يَدَيْنِ* (or *ذَاتَ يَدَيْنِ*) *I met him first of all*.]

- C REM. a. A *mayḍar* is often put in the accusative of time by an ellipse of some such word as *وَقْتُ* at the time of; e.g. *جَاءَ طُلُوعُ الشَّمْسِ* *he came at sunrise, i.e. وَقْتُ طُلُوعِ الشَّمْسِ*; *وَرَدَّتْ حَقُوقُ النُّجُومِ* *I arrived at the setting of the Star (the Pleiades)*; *كَانَ ذَلِكَ* *this happened at the time of the arrival of the caravan of pilgrims, or صَلَاةُ الْعَصْرِ* *at the time of afternoon prayer, or خِلَافَةُ الْمَأْمُونِ* *during the caliphate of Ḥ-Ma'mūn*; *وَأَذْبَارُ النُّجُومِ* *and at the setting of the stars*; *أَتَنَظَّرُ بِهِ نَحْرَ جَزُورَيْنِ* *they waited for him for the space of time in which one might slaughter two camels*. Examples of more violent elisions are:  
 D لَا أَكَلِمَةَ الْقَارِطَيْنِ *I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i.e. I will never speak to him)*, for *مُدَّةُ غَيْبَةِ الْقَارِطَيْنِ*; *لَا آتِيهِ الْفَرْقَدَيْنِ* *I will not go to him as long as the two Pointers (the two stars which point to the Polestar) endure (i.e. I will never go to him)*, for *مُدَّةُ بَقَاءِ الْفَرْقَدَيْنِ*.

REM. b. Peculiar is the use of *بُكْرَةً*, *سَحَرًا*, *سُحُورَةً*, *فُتُورَةً*, *لَيْلَةً*, and *لَيْلَةً*, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. *لَقِيتُهُ سَحَرًا* *I met him this morning*; *جَاءَ يَوْمَ الْجُمُعَةِ سَحَرًا* *he came on Friday in the morning*; *جِئْتُ يَوْمَ الْخَمِيسِ بُكْرَةً* *I came on Thursday in the morning*; *لَقِيتُهُ لَيْلَةً بَعْدَ لَيْلَةٍ* *I met him time after time*; [*لَقِيتُهُ سَحَرًا* would mean *I met him on a certain morning*].

b. The local extension of an act, and, if general and indefinite, B the place in which it is performed; as *سَارُوا أَرْبَعَةَ أَمْيَالٍ* *they travelled four miles*; *مَشَيْتُ فَرْسَخَيْنِ* *I walked two parusangs*; *جَرَى غُلُوقٌ* *he ran a bowshot*; *نَظَرَ يَمِينًا وَيَسَارًا* *he looked right and left*; *وَشِمَالًا* *he conquered the enemy by land and sea*; *انْتَصَرَ عَلَى الْغَدُوِّ بَرًّا وَبَحْرًا* *he conquered the enemy by land and sea*; *حَوْلًا* *around*; *وَسَطًا* *in the middle*; *وَرَاءَ* *behind*; *خَلْفَ* *before*; *أَمَامَ* *around*; *فَوْقَ* *above*; *تَحْتَ* *under*; *عِنْدَ* *beside, by*; etc. [Here we may add the adverbial expressions *ذَاتَ الْيَمِينِ* and *ذَاتَ الشِّمَالِ* *in the direction of the right hand and of the left*.]

REM. a. When the place of the act is definitely specified, the preposition *فِي* must be used; as *جَلَسْتُ فِي الْبَيْتِ* *I sat down in the house*; *صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ* *I prayed in the mosque of the prophet*; *أَقَمْتُ فِي مَقْتَلِ الْحُسَيْنِ* *I stopped at the place where Ḥ-Hossein was killed*; not *جَلَسْتُ الْبَيْتَ*, *صَلَّيْتُ مَسْجِدًا*, and *أَقَمْتُ مَقْتَلًا*. Excepted is the case when a vague noun of place, such as *مَكَانٌ* D or *مَقَامٌ*, is construed with a verb conveying the idea of stopping or remaining, as *جَلَسْتُ مَكَانَ زَيْدٍ* *I sat down in Zaid's place*;

\* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in *ذَهَبْتُ الشَّامَ* *I went to Syria*; *قَالَ خِيَمَتِي* *the two stayed during midday in the tents of 'Umm Ma'bad* (see the Gloss. to Tabari in v. *بَيْت* and comp. § 70, rem. c). D. G.]



- A and also the case when a noun of place is construed with the verb from which it is derived, as قَعَدْتُ مَقْعَدَ زَيْدٍ, or جَلَسْتُ مَجْلِسَ زَيْدٍ, *I sat down in Zaid's seat*; قَامَ مَقَامَهُ he stood up in his place, or supplied his place.—The nouns جَانِبٌ, وَجْهٌ, جِهَةٌ, نَاحِيَةٌ, side, quarter, خَارِجٌ outside, دَاخِلٌ inside, require فِي as نِمْتُ فِيهَا I slept outside the house; but in later Arabic we often find the accusatives جَانِبٌ, خَارِجٌ, and دَاخِلٌ, as also قُرْبٌ near,
- B for فِي شَرْقِيٍّ on the east, غَرْبِيٍّ on the west, for فِي شَرْقِيٍّ, and the like.—Observe also such phrases as: هُوَ مِنِّي هُوَ مَنَاطُ الْكُرْبَى he is as far from me as (the place where) the Pleiades (hang in the sky); هُوَ مِنِّي مَرْجَرُ الْكَلْبِ he is as far from me as the farthest place where one can chide (or cry out to) the dog; هُوَ مِنِّي هُوَ مَقْعَدُ الْإِزَارِ he is as close to me as the place where my waist-wrapper is fastened.

- REM. b. The accusative of time and place is called by the grammarians الظَّرْفُ the vessel (see Vol. i. § 221, rem. a), or فِيهِ the *أَلْفَعُولُ* that in which the act is done.

- c. The state or condition, الْحَالُ, of the subject or object of an act, or of both, whilst the act is taking place; as جَاءَ زَيْدٌ رَاكِبًا *Zaid came riding*; وَقَفَ عَلَى بَابِ الْخِصَابَةِ مُسَلِّيًا عَلَيْهِ قَائِلًا لَهُ he stood at the entrance of the cave, saluting him (and) saying to him; الَّذِينَ وَادَعُوا الْبَابَ سَجْدًا and enter the gate, prostrating yourselves; الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا who bear God in mind, standing up and sitting down; يَقْوَمُ بِالتَّقَابِ الْعُودُ لَدُنَّا a piece of wood can be straightened with the *qibāf* (a kind of tool), while it is soft; خَلَقْتُ نَشَأْتُ بِهِ غُلَامًا a habit with which I grew up as a young man; كَانَ قُلُوبُ الطُّيُورِ رَطْبًا (it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or

- decaying dates; رَكِبْتُ الْفَرَسَ مُسَرَّجًا I rode the horse saddled; لَقِيتُ A لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا I met the sultān in his house, weeping; وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا and whoso shall rebel against God and his Apostle, and shall transgress his ordinances, He shall make him enter into fire, to abide in it for ever; مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down; كُنْتُ كُنْتُ وَجَّاتٌ بِهِ سَبْطُ الْعِظَامِ and she brought him forth long-limbed; B I كُنْتُ فِي الْبُسْتَانِ زَاهِرًا I was in the garden, whilst it was in bloom; وَأَصْبَحَ غَنِيٌّ بِالْقَمِيصَاءِ جَالِسًا فَرِيقَانِ مُسْتَوِلٍ وَآخَرُ يَسْتَلِ and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at El-Gomdîr; وَإِنَّا سَوْفَ تُدْرِكُنَا الْمَنِيَا مُقَدَّرَةٌ [the Fates will overtake us, they being destined for us, as we are destined for them]; لَقِيتُهُ رَاكِبَيْنِ I met him, (whilst we were) both riding; C مَتَى مَا تَلْقَانِي فَرُودَيْنِ whenever thou meetest me, both (of us being) alone; لَقِيتُهُ مُصْعِدًا مُنْهَدِرًا I met him, (whilst the one of us was) going up (and the other) coming down.

REM. a. The حَالُ is, in relation to the grammatical structure of the phrase to which it belongs, a فَضْلَةٌ or redundancy, for جَاءَ زَيْدٌ, *Zaid came*, is a complete, intelligible, sentence, without the addition of رَاكِبًا *riding*. It answers the question كَيْفَ how? in regard to the state or condition of the subject or object of the act, [and may be مُقَدَّرٌ indicating a future state, or مُقَارِنٌ indicating a simultaneous state (§ 74), like the Imperf. (§ 8, d and e)].

REM. b. The حَالُ depends upon a regent (عَامِلُ الْحَالِ), which may be either a verb, as جَاءَ زَيْدٌ رَاكِبًا; or a verbal adjective (Vol. i. §§ 230, 231), as زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا *Zaid is beating 'Amr standing*, زَيْدٌ حَسَنٌ قَائِمًا *Zaid is beaten standing*, زَيْدٌ مَضْرُوبٌ قَائِمًا.

- A *Zēid looks handsome standing*, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَائِمًا *Zēid looks more handsome standing than he does sitting*; or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like نَيْتٌ and لَعَلَّ, as كَانَ زَيْدٌ فِي الدَّارِ قَائِمًا *Zēid is in the house standing* (where فِي الدَّارِ is equivalent to فِي الدَّارِ), مُسْتَقِرٌّ فِي الدَّارِ *Zēid is in the house standing* (where فِي الدَّارِ is equivalent to فِي الدَّارِ), *in it is Zēid standing*, عِنْدَكَ عَمْرُو جَالِسًا *beside thee (or in thy house) is 'Amr sitting*, هَذَا عَمْرُو مُنْطَلِقًا *this is 'Amr (in the act of) going away* (equivalent in sense to مُنْطَلِقًا), أَنْظِرْ إِلَيْهِ مُنْطَلِقًا *look at him going away*, or أَشِيرْ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), مَا شَأْنُكَ قَائِمًا *what is thy object (in) standing?* (where مَا شَأْنُكَ قَائِمًا = مَا شَأْنُكَ قَائِمًا *what art thou doing?*) وَقَالَ مَا لَكَ قَائِمًا *what art thou about, standing (there)?* وَهَذَا بَعْلِي شَيْخًا *and this is my husband, an old man (= and this, my husband, is an old man)*; فَمَا لَهُمْ عَنِ التَّذْكَرَةِ *what then ails them that they turn aside from the warning?*
- C REM. c. The حَال is usually (1) an adjective (وصف or صفة) expressing a transitory state (حَالٌ مُتَقَلِّدٌ); though it may also be permanent (غَيْرُ مُتَقَلِّدٍ), as دَعَوْتُ اللَّهَ سَمِيعًا *I called upon God as a (constant) hearer (of prayer)*.—It may likewise be (2) a maḍar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. c\*], as قَتَلْتُهُ صَبْرًا *I killed him bound (in cold blood)*, i.e. مَضْبُورًا; أَتَيْتُهُ رَهْطًا *I came to him riding hard*, i.e. رَاحِطًا; أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا *I received that from him by hearing (I learned it from him by hearing him say it)*, i.e. سَامِعًا; طَلَعَ بَغْتَةً *he came into view suddenly*, i.e. بَاهِتًا; لَقِيتُهُ فُجَاءَةً *I met him suddenly or unawares*, i.e. مُفَاجِئًا; لَقِيتُهُ عِيَانًا *I met him face to face*, i.e. مُشَافِهًا; كَلَّمْتُهُ مُشَافِهَةً *I spoke to him face to face*, i.e. مُشَافِهًا; لَقِيتُهُ كَفَّةً كَفَّةً *I met him face to face (each of us hindering the*

\* [Rather, according to Nöldake, to a gerundium.]

§ 44] *The Verb.*—3. *Government of the Verb.*—(a) *The Accus.* 115

other, for كَفَّةً كَفَّةً).—It may also be (3) a concrete substantive, <sup>A</sup> as طَلَعَ الْقَمَرُ بَدْرًا *the moon rose full*; كَرَّ زَيْدٌ أَسَدًا *Zēid charged (like) a lion*; بَعَا مَدًا بِعِزٍّ *sell it (at the rate of) a mudd for a dirham*; جَاءَ الْبُرْقُومُينِ *the wheat is come, (at the rate of) two kafsiz (for a dirham)*; بَعْتُ أَشْأَاءَ شَاةٍ وَوَرَهًا *I have sold the sheep at a dirham apiece*; بَايَعْتُهُ يَدًا بِيَدٍ *I dealt, or traded, with him, hand in hand (i.e. for ready money)*; بَيَّنْتُ لَهُ جِسَابَتَهُ بَابًا بَابًا *I explained his account to him item by item*; <sup>B</sup> هُوَ جَارِي بَيْتِي بَيْتِي *he is my nextdoor neighbour (lit. house to house, for بَيْتِي إِلَى بَيْتِي or بَيْتِي لِبَيْتِي)*; كَلَّمْتُهُ قَاهَ إِلَى فِي *I spoke to him face to face (lit. his mouth to my mouth)*; هَذَا عِنَبًا أَطْيَبُ مِنْ زَبِيبَا *this (fruit) is better as a grape than as a raisin*; تَفَرَّقَ الْقَوْمُ أَيْدِي سَبَا *or the people dispersed (like) the bands of Saba (for سَبَا)*.—Lastly, the <sup>C</sup> حَال may be (4) a proposition, جُمْلَةٌ (see § 183).—There may be more than one حَال referring to the subject or object of an act, or to both; e.g. جَاءَ زَيْدٌ رَاكِبًا ضَاخِكًا *Zēid came riding (along) laughing*; لَقِيَ ابْنِي هَذَا زَيْدٌ وَقَالَ مُتَحَدِّثٌ *this is Zēid standing talking*; لَقِيَ ابْنِي أَخُوهُ خَائِفًا مُنْجِدِيهِ فَأَصَابُوا مَغْنَمًا *my son, in alarm, met his two brothers, coming to help him, and they won spoil*; لَقِيتُ هِنْدًا مُصْعِدًا *I, (whilst) going up, met Hind (a woman) coming down*. The only case in which a difficulty can arise is when both the <sup>D</sup> hāls are of the same gender and number, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْجِدِيًّا *I met Zēid coming down*; رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا *I saw Zēid walking*. Some of the grammarians say that, in this case, the first حَال refers to the subject and the second to the object, *I, (as I was) going up, met Zēid coming down*; but others maintain that the first حَال refers to the object and the second to the subject, *I, (as I was) riding, met Zēid walking*.

REM. d. The حَال may be مُوَكِّدَةٌ, *strengthening*, or غَيْرُ مُوَكِّدَةٍ, *non-strengthening*.

- A As *مَوْجِدَةً* it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as *وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا* and we have sent thee to mankind as an Apostle; *وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ* and He hath subjected to you the night and the day, and the sun and the moon and the stars, subjected by His command. If it refers to a preceding proposition, this must be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as *زَيْدٌ أَبُوكَ عَطُوفًا* Zaid is thy father, as being affectionate; *هُوَ زَيْدٌ مَعْرُوفًا* he is Zaid, as well known; *أَنَا فَلَانٌ بَطَلًا شَجَاعًا* I am so and so, valiant (and) brave; *هُوَ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُ* it is the truth, as manifest; *وَهُوَ الْحَقُّ بَيْنَا* and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); *أَنَا عَبْدُ اللَّهِ أَكْبَلًا* I am the servant of God, eating as the servants (of God) eat; *أَنَا أَتْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي* I am the son of Dāra, my lineage being well known through her. The *حَال* is explained in these cases by an ellipsis of *أَعْرِفُهُ*, *أَحَقُّهُ*, *أَلْبَيْتُهُ*, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. *أَنَا فَلَانٌ أَحَقُّ بَطَلًا شَجَاعًا*, *زَيْدٌ أَبُوكَ أَحَقُّهُ عَطُوفًا*, etc.
- B
- C

REM. c. The *حَال* is ordinarily *نَكْرَةٌ* or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition (مَعْنَى الشَّرْطِ), as *زَيْدٌ الرَّكَبِ* (إِذَا رَكَبَ) Zaid, when he is riding, looks more handsome than he does when walking (إِذَا مَشَى), instead of the more usual *زَيْدٌ رَاحِبًا أَحْسَنُ مِنْهُ مَا شَاءَ*. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite *حَال*; e.g. *فَعَلْتُ (مَنْفَرِدًا) ...* I passed by him by himself or alone (مَنْفَرِدًا) ...

D

A *ثَوَّقَ ذَلِكَ جَهْدَكَ* thou hast done this to the best of thy ability (= مَجْتَهِدًا); *فَفَرَّقَ الْقَوْمَ (مُشَافَهَةً) ...* I spoke to him face to face (= مُشَافَهَةً); *أَتَيْنِي سُلَيْمٌ قَلْبًا بِقَضِيضِهَا (مَتَّبِعِينَ = see rem. c, 3) ...* (the tribe of) Suldīm came to me, its gravel with its pebbles (i.e. small and great, one and all, = جَمِيعًا); *وَأَرْسَلَهَا الْعِرَاقَ (جَمِيعًا) ...* and so he let them (the camels) go in a body, or a crowd, to water (= مَعْتَرِضَةً); *جَاءُوا الْجَمْعَ الْكَبِيرَ* they came all together (lit. in a great mass, covering the ground, = جَمِيعًا).

REM. f. The subject or object of the action to which the *حَال* B refers, *مَعْرُوفَةٌ* or *صَاحِبُ الْحَالِ*, is usually definite, *مَعْرُوفَةٌ*. The principal cases in which it is indefinite, *نَكْرَةٌ*, are the following.

(1) When the *حَال* precedes it, as *فِيهَا قَائِمًا رَجُلٌ* in it (the house) is a man standing; *بَعْدَهُ مَوْجِدًا طَلَلٌ قَدِيمٌ* 'Azzā's is an ancient ruin, left desolate; *وَبِالْجَسْرِ مَيِّتِي بَيْنَا لَوْ عَلِمْتِهِ شُحُوبٌ* and in my body there is, manifestly, if thou didst (but) know it, a sad change; *وَتَحْتَ أَلْعَوَالِي وَالْقَنَا مُسْتَظِلَّةٌ نِلْبَاءٌ* and under the spearheads and C shafts, seeking shelter, are gazelles (women). (2) When the *صَاحِبُ الْحَالِ* is followed by an adjective or a complement in the genitive, as *فِيهَا يَفْرُقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا* in it (that night) is settled each wise thing, as a thing proceeding from us; *نَجِيتَ يَا رَبِّ نَوْحًا وَاسْتَجَبْتَ لَهُ فِي فُلِكَ مَالِحٍ فِي الْبَرِّ مَسْهُونًا* thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden; *فِي عِنْدِي غُلَامٌ رَجُلٌ قَائِمًا* in my house is a D man's slave standing; *فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلسَّائِلِينَ* in four days complete—(this) for inquirers. (3) After a negative or an interrogation, as *لَا يَرْكَنَنَّ أَحَدٌ إِلَى الْإِخْحَامِ* there is no interdicted spot appointed to preserve (one) from death; *لَا يَوْمَ الْوَقْفَى مَتَّخُوفاً لِجَهَامٍ* let no one incline to hang back on the day







A REM. This accusative, which must always be a مَصْدَرٌ قَلْبِيّ, a mental or intellectual nomen verbi, is called by the grammarians اَلْمَفْعُولُ لِأَجْلِهِ (مِنْ أَجْلِهِ), or اَلْمَفْعُولُ لَهُ, that on account of which something is done. It is the answer to the question لِمَهُ why?

e. Various other determinations and limitations of the predicate ; as طَابَ الزَّوْرُ لَوْنًا *Zaid is cheerful in spirit*; طَابَ زَيْدٌ نَفْسًا *the rose is charming in colour*; زَيْدٌ تَصَبَّبَ عَرَقًا *Zaid streamed with perspiration*; and وَأَشْتَغَلَ الرَّأْسُ شَيْبًا *and my head glistens with hoariness*; B our grave minds surpass the mountains in weight (or firmness); أَنْبَرْتَ كَرَمًا *thou art a marvel of generosity*; غَرَسْتُ الْأَرْضَ شَجَرًا *I raised the chief in dignity*; رَفَعْتُ الْقُتَيْبَ قَدْرًا *I planted the land with trees*; وَفَشَرْنَا الْأَرْضَ عُيُونًا *and we made the earth break forth with springs*; اللَّهُ عَظِيمٌ قُدْرَةً *God is great in might*; أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ *he is a Hātim in generosity*; فَبَيَّ كَالْجِبَارَةِ *thou art higher in station and richer in wealth*; C مَالًا *thou art higher in station and richer in wealth*; أَوْ أَشَدَّ قَسْوَةً *and they (your hearts) were like stones, or even harder (lit. stronger as to hardness)*; مَا أَكْرَمَ أَبَا بَكْرٍ أَبَا *or أَكْرَمَ أَبَا بَكْرٍ أَبَا*, how noble is Abū Bākr as a father! زَيْدٌ نَعِمٌ صَاحِبًا *excellent is Zaid as a companion*! بَشَرٌ هَلَامًا *very bad is Bākr as a slave*! زَيْدٌ نَعِمٌ صَاحِبًا *excellent is the provision, thy father's provision, as a provision*! نَصَبَكَ بِهِ نَاصِرًا *thy sufficiency is in Him* D (He suffices thee) as a helper; اللَّهُ دَرَّةٌ قَارِيًا *what a man he is as a horseman*! (lit. to God belongs his outflow or emanation, from none other could he emanate); وَنَحْوُهُ رَجُلًا *what a man he is*! (being here a حَرْفٌ تَعْجِيبٍ or particle of surprise); هُوَ خَيْرٌ رَاجِلًا مِنْهُ قَارِيًا *he is better as a pedestrian than as a horseman*, § 48, e, rem. a).

REM. a. This accusative is called اَلْمُتَّحِدُ or اَلْمُتَّحِدُ, the specifica-

tion, and also اَلْمُتَّحِدُ or اَلْمُتَّحِدُ, and اَلْمُتَّحِدُ or اَلْمُتَّحِدُ, the explanation. A It is an indefinite substantive, اِسْمٌ نَكِرَةٌ, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ, before its transference to the place of تَمَيِّزٍ to the actual فَاعِلٌ or مَفْعُولٌ; or, if the preceding clause be nominal, as having been B transferred from the place of the مُبْتَدَأٍ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to طَابَتْ نَفْسُ زَيْدٍ قَدْرًا; رَفَعْتُ الْقُتَيْبَ قَدْرًا; and لَقْدَرَةُ اللَّهِ عَظِيمَةً to اللَّهُ عَظِيمٌ قُدْرَةً; رَفَعْتُ قَدْرَ الشَّيْخِ مَالًا. The تَمَيِّزُ may be explained by مِنْ with the genitive when it is اَلْمَفْعُولُ مِنْ, as رَفَعْتُ قَدْرَ الشَّيْخِ, instead of شَجَرًا; but not when it is C as طَابَ زَيْدٌ نَفْسًا, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense. [Instead of وَنَحْوُهُ رَجُلًا and اللَّهُ دَرَّةٌ قَارِيًا in the phrases quoted قَارِيًا and رَجُلًا and فَارِيًا we may use مِنْ رَجُلٍ and مِنْ قَارِيَةٍ. See § 48, b.]—The تَمَيِّزُ may occasionally be placed, by poetic license, before the predicate which it limits, as اَتَجَمَّرُ سَلَمَى بِأَلْفِرَاقٍ حَبِيبَتِي وَمَا كَانَ نَفْسًا بِأَلْفِرَاقٍ تَطِيبُ will Sālmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away! وَمَا أَرَعَوَيْتُ وَشَيْبًا D and I did not refrain, though my head glistened with hoariness. Such phrases as زَيْدٌ نَعِمٌ صَاحِبًا and بَشَرٌ هَلَامًا are no exceptions to the ordinary rule, as they stand for نَعِمٌ هُوَ نَعِمٌ صَاحِبًا and بَشَرٌ هُوَ بَشَرٌ هَلَامًا. The transposition of the تَمَيِّزُ can take place only when the previous clause contains a verb which is مُتَّحِدٌ (see c, rem. g), as اِشْتَغَلَ and تَطِيبُ in the



A above examples\*. Should it even happen that the *فِعْلٌ مُتَصَرِّفٌ* bears the meaning of a *فِعْلٌ مُتَصَرِّفٌ*, no transposition can take place; we cannot say *كَفَى بِزَيْدٍ عَالِيًا*, instead of *كَفَى بِزَيْدٍ عَالِيًا*, there is a sufficiency in Zeid (Zeid suffices) as a scholar, because *فِعْلٌ تَعَجُّبٌ* is here equivalent to *مَا أَكْفَاهُ عَالِيًا*, and a *فِعْلٌ مُتَصَرِّفٌ* is *فِعْلٌ مُتَصَرِّفٌ*.

B REM. b. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a *تَمْيِيزٌ أَلْفِيدٌ* or specification of number; as *أَحَدٌ عَشَرَ رَجُلًا* eleven men, *تِسْعَ عَشْرَةَ سَنَةً* nineteen years, *أَحَدٌ وَعِشْرُونَ عَامًا* one and twenty years, *إِبْنٌ ثَمَانِينَ سَنَةً* eighty years old (lit. a son of eighty years).

C REM. c. To this class also belongs the specification of weight (*تَمْيِيزٌ*) and measure (*أَلْفِيدٌ*), in which the *تَمْيِيزٌ* follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as *رَطْلٌ زَيْتًا* a pint of olive-oil, *مَنْوَانِ سَمْنًا* two manas (four pounds) of clarified butter (ghoe), *قَفِيزٌ بُرًّا* a pafs of wheat, *دَوَاعِينَ جَوْشًا* two cubits of cloth, *لِي جَرِيْبٌ نَخْلًا* I bought two pafs of dates, *إِشْتَرَيْتُ صَاعَيْنِ تَمْرًا* I own a grib of date-trees; *ذَنْوْبٌ مَاءً* a bucket of water, *بِخِي سَمْنًا* a skin of ghoe, *زَاقُودٌ خَلًّا* a jar of vinegar, *حَبٌّ عَسَلًا* a pot of honey; *خَاتَمٌ حَدِيدًا* a ring of iron, *بَابٌ سَاجًا* a door of teak-wood, *جُبَّةٌ خَرًّا* a coat of silk; *لَيْسَ عِنْدِي ثِقْلٌ خَوَلَّةٌ ذَهَبًا* I have not got

\* [The transposition of *دَمْعًا* in the words *كَانَ أَتَيْنَا كَانًا* and *أَسْهَمًا* and *I did not know, which of us two shed the most tears* (Dozy, *Supplém.* i. 654, a, l. 6) is allowed because *أَسْهَمًا* is the comparative of *سَاجِمٌ* pouring forth. But perhaps *دَمْعًا* is here *لَهُ* *مَقْعُولٌ* for tears (Fleischer, *KL. Schr.* ii. 556). D. G.]

the weight of a grain of mustard-seed in gold, *فَقْدَرُ رَاحَةٍ* (or *مَوْجِعُ كَفٍّ سَخَابًا*) there is not in the sky a cloud the size of a hand; *لَنْ يَنْقِلَ مِنْ أَحَدٍ مِلَّةَ الْأَرْضِ ذَهَبًا* there shall not be received from any one (of them) the full of the earth in gold; *عَلَى التَّمْرَةِ* *عَلَى التَّمْرَةِ* on each date its like in fresh butter (a piece of fresh butter of the same size).—This *تَمْيِيزٌ أَلْفِيدٌ* is equivalent to the *إِضَافَةٌ* (§ 75) or to the preposition *مِنْ* with the genitive; e.g. B *فَقْدَرُ مِنْ بَرٍّ* or *فَقْدَرُ بَرٍّ* = *فَقْدَرُ بَرٍّ*. In some cases, however, there may be a difference; e.g. *ذَنْوْبٌ مَاءً* means a bucket (full) of water, a bucketful of water, whereas *مَاءٌ ذَنْوْبٌ* may mean not only a bucket of water, but also a bucket for water, a water-bucket.

REM. d. Finally, to this class belongs the accusative after the interrogative nouns of number *كَمْ* and *كَمْ*, *how much? how many?* and the indefinite *كَمْ*, *so and so much or many* [included C under the name *أَلْفِيدٌ*].—(1) *كَمْ* (contracted for *كَمْ* the like of what, = *مَا* or *مَا*, see Vol. i. § 351, rem.) is either interrogative, = *أَيُّ عَدَدٍ* what number? or *خَبَرِيَّةٌ* assertory or predicative (or exclamatory), = *كَمْ* much, many. (a) As interrogative, *كَمْ* is followed by an indefinite substantive in the accus. sing., as *كَمْ رَجُلًا عِنْدَكَ* how many men are there in thy house? *كَمْ غُلَامًا لَكَ ذَاهِبٌ* how many slaves of thine are going away? *كَمْ عَبْدًا سَتَشْتَرِيهِ* how many slaves wilt thou buy? D *كَمْ خَيْرًا مِنْهُ لَكَ* how many better than it hast thou? *كَمْ خَيْرًا مِنْهُ لَكَ* how many besides it hast thou? *كَمْ خَيْرًا مِنْهُ لَكَ* how many better than it hast thou? A phrase like *كَمْ غُلَامًا لَكَ* how many slaves hast thou? is no exception to the rule, because the *مُيَوَّزٌ* of *كَمْ* has been omitted, viz. *نَفْسًا*, and *غُلَامًا* is in the accus. as a *خَلَلٌ* (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the *مُيَوَّزٌ* may be put in the genit. as well as the



- A *and so many verses of poetry*; وَكَذَا جَارِيَةً *the 'amir bought so and so many slave-girls*; عِدَّةً أَتَقْنَى نَعْمًا بَعْدَ بَوَسَاكَ *promises thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten. The conjunction is sometimes omitted, and some say that there is a distinction between وَكَذَا and كَذَآ* and كَذَآ *means, according to them, e.g. كَذَآ كَذَآ دِرْهَمًا*; K *I owe him so and so many dirhams, from 11 to 19, whereas كَذَآ كَذَآ دِرْهَمًا means at least 21 dirhams.*

- f. An act expressed by a *nomen verbi*, with which another act, expressed by a finite tense, is compared; as قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُ عَمْرًا *they killed him in the same way as his son killed their brother 'Amr*; زَيْدًا تَعْلِيْبَهُ إِسْمَاعِيلُ أَبُو زَيْدٍ *he tortured Zaid just as 'Isma'il, Zaid's father, had tortured him*; وَتَوَيْجِلُ آلَ اللَّهِ لِلنَّاسِ أَلْثَرُ أَسْتَعْجَلَهُمْ *and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed. For this accusative may be substituted لَهُ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e.g. in the first example, كَمَا قَتَلَ ابْنُهُ or كَمَا قَتَلَ ابْنُهُ [comp. § 27, b].*

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative (see § 78). For example: وَلَّى تِمْرُنْدُكُ مَكْسُورًا *Timur-duk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic*; هُوَ الَّذِي أَثْنَأَ *He it is who produceth gardens with trellises for vines and without them, and the palm-trees and the grain, with their various edible fruits*

4. سَأَعِيزُ فِتْيَى الْعَارِ بِالسَّيْفِ; (كَمَا بِنَا أَكَلَهُ مُنْعَتِلًا = مُنْعَتِلًا أَكَلَهُ) *I will wipe away my disgrace with the sword, let God's decree bring upon me what it may* (جَالِبًا عَلَى قَضَاءِ اللَّهِ مَا كَانَ جَالِبًا جَالِبًا عَلَى) *in rhyme for جَالِبًا*. (وَأَنْ جَلَبَ عَلَى =

## (b) The Prepositions.

46. The prepositions all originally designate relations of place (local relations), but are transferred, first, to relations of time (temporal relations), and next, to various sorts of ideal relations, conceived under the figure of the local relations to which they correspond.—They are divided into *simple* and *compound*.—The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) *out of, from*, and عَنْ (*ab*) *away from*.

REM. In Hebrew and Aramaic מִן supplies the place both of عَنْ and مِنْ.

48. مِنْ (with pronominal suffixes مِّنِّي, مِنْكَ, مِنَّا) designates:—

- (a) The *local point of departure*, departure from a place; as خَرَجَ مِنْ مَكَّةَ *he went forth from Mekkā*; سَقَطَ مِنْ يَدِهَا *it fell from her hand*; سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ *(I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mekkā). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ الْحِصْنُ الَّذِي يُنْجِي مِنْ جَمِيعِ الشَّدَائِدِ*



- A *all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّغَمِ* *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ* *the world holds (us) back from good*; *الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* *who hath created you (brought you into existence) from one soul*. Hence too its use to signify, on the one hand, *by* or *through*, as *دَخَلَ مِنَ الْبَابِ* *he came in by, or through, the door*; *أَبْرَاجُهَا الَّتِي يَتَرَقَّى إِلَيْهَا مِثْبَا* *towers through which the water ascends*; *وَإِذَا نَظَرُوا إِلَى السُّنْبِ وَالْقَمَرِ* *when we look at the sun and moon through an opening in the clouds*; and, on the other hand, *in place of, instead of* (= *بَدَلَ*), as *أُرْفِضْتُمْ بِالسُّمُورِ الدُّنْيَا مِنَ الْآخِرَةِ* (= *بَدَلَ*), *as ye contented with the life of this world instead of the next*! *مِنْكُمْ مَلَائِكَةُ* *and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth*; *وَلَوْ نَشَاءُ نَجْعَلَنَّ مِنْكُمْ مَلَائِكَةً* *and she had not tasted the pistachio-nut instead of (common) vegetables*; *قُلْتُ لَنَا مِنْ مَاءٍ زَمْزَمٌ كَرِيمٌ* *oh would that we had a draught instead of the water of Zamzam!*\*

- (b) The *temporal point of departure*, the point at which an act or state has commenced; as *عَبَدَ اللَّهَ مِنْ شَبَابِهِ* *he served God from his youth*; *وَلَمَّا أَتَعْلَمُ مِنَ الْبَيْتِ إِلَى الْخَبَرِ* *the time of learning extends from the cradle to the grave*; *تُخَيَّرُونَ مِنْ أَرْبَابٍ يَوْمَ حَلِيمَةٍ* *they have been chosen from the times of the battle (lit. day) of Halima*.

\* [In the words *وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ*, Zamahsari, *Faḥḥ*, i. 159, explains *مِنْ* by *بَدَلَ* i.e. *بَدَلَ طَاعَتِكَ وَعِبَادَتِكَ*, *riches will not profit the possessor thereof instead of Thee, i.e. the obedience and submissiveness to Thee*. Commonly it is said to have here the signification of *عِنْدَ* with *Thee* (comp. Lane in v. *جَدُّ*). D. G.]

REM. a. The Arab grammarians say that *مِنْ* when used in the above significations, is employed *وَالْأَمَانِ وَالْأَمَانِ* to denote the commencement of the limit in place and time, or simply *لِلْإِبْتِدَاءِ* to denote the commencement.

REM. b. The tribe of Huzail used *مَتَى* in these senses as well as *مِنْ*; e.g. *أَخْرَجَهَا مَتَى طَيْبِهِ* *he brought it out of (مِنْ) his slave*; *كَرِهَتْ بِنْتُ الْبَحْرِ لَمْ تَرْتَعْثْ مَتَى لَحَجٍ خَطِرٍ تَهْتَ نَجِيجٍ* *they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm*.

[REM. c. On *مِنْ* in the signification of *مِنْ* see § 61, rem. d.]

(c) The *causal point of departure*, the origin and source of a thing; as *إِنَّكَ مِنْ لِيٍّ جَانِبِي* *this is in consequence of information that reached me*; *فَوَكَفَ يَتَعَجَّبُ مِنْهَا* *and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it)*; *وَمِمَّا خَطَبَاتِهِمْ أُغْرِقُوا* *they were drowned because of their sins (the particle مِمَّا is merely expletive and does not interfere with the government of مِنْ)*; *يَقْلِبُ خَيْكَةً وَيُغْلِبُ مِنْ مَهَابَتِهِ* *he is silent out of modesty, and others are silent through fear of him*. Hence its use after verbs meaning to sell and to give in marriage, as *بَاعَ*, *وَقَبَّ*, *وَدَّجَ*; e.g. *بَاعَ مِنْهُ قَرَسًا* *he sold to him a horse*; *بَاعَ مِنْهُ قَرَسًا* *he sold to the Apostle of God a pair of trousers*; *دَوَّجَ* *I sold to the Apostle of God a pair of trousers*; *إِسْمَاعِيلَ ابْنَتَهُ مِنْ ابْنِ أُخْتِهِ الْعَجِيبِ بْنِ إِسْحَاقَ* *Ishmael gave his daughter in marriage to his nephew, Reuhen the son of Isaac*.

REM. a. The grammarians say that *مِنْ* is used in this case *لِلتَّعْلِيلِ* to assign the reason.

REM. b. In speaking of persons *مِنْ أَجْلِ* *on account of*, is always used instead of *مِنْ*, and often too in other cases; as

- A *لَيْسَ أَحَقُّ بِالْمَلِكِ مِنْهُ* he is more excellent than I; *هُوَ أَفْضَلُ مِنِّي* we are more deserving of (or have a better right to) the kingdom than he.
- (d) The distance from a place, person, or thing, particularly after words which signify proximity, such as *قُرْبَ* or *دُنَا* to be near, *قُرْبَ* near, etc. (compare Lat. *prope ab eo*, Fr. *près de lui*, *rapproché de lui*);

- B e.g. *قُرْبَ الْجَيْشِ مِنْهُمْ* the army was near them; *دُنَا مِنِّي* he was not far from me (*دُنَا إِلَيَّ* would mean he came up close to me); *يَنْبَغِي لِطَالِبٍ* it behoves the student not to sit near, or close to, the teacher. [Hence its figurative use in the phrases quoted § 44, b, rem. a near the end: *مَنَاطُ الثَّرَيَّا* etc., and in the following examples: *مَا هَذَا الْغُلَامُ مِنْكَ* what relation is this lad to you? *هُوَ مِنْكَ وَأَنْتَ مِنْهُ* he is close to you and you are close to him (in birth and rank); *فَإِنِّي لَسْتُ مِنْكَ وَلَسْتَ مِنِّي* I am not in union with you nor you with me; *مَا أَنَا مِنْ دُونِ وَلَا أَلَدُ مِنِّي* I have no concern with diversion, nor has diversion any concern with me. In the last two phrases *فِي شَيْءٍ* may be supplied, in which case *مِنْ* has the partitive meaning, as in *لَيْسَ مِنْ الْعِلْمِ فِي شَيْءٍ* he is in no part of science, i. e. he has nothing to do with science.]

- (e) The difference between two persons or things which are contrasted or compared with one another; as *هَلْ تَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ* dost thou know the good from the bad? *وَاللَّهُ يَعْلَمُ الْفَاسِدَ مِنَ الْمَصْلُوحِ* but God knows him that dealeth foully from him that dealeth fairly; *وَاللَّهُ يَعْلَمُ الْفَاسِدَ مِنَ الْمَصْلُوحِ* what a difference there is between thee and Noah in length of life! lit. where art thou from Noah and his length of life? Hence the use of *مِنْ* after comparative adjectives; as

- A *لَيْسَ أَحَقُّ بِالْمَلِكِ مِنْهُ* he is more excellent than I; *هُوَ أَفْضَلُ مِنِّي* we are more deserving of (or have a better right to) the kingdom than he.

- REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition *مِنْ*; as *النَّاسُ أَشْبَهَ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ* people are more like the time in which they are born than they are like their fathers; *هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ* they were nearer unbelief on that day than belief; *أَشَوْقُ مِنِّي* I have more longing for a piercing thrust than I have to see my son; *إِنِّي أَتَنِي* but he said: O my father! I have more longing for a piercing thrust than I have to see my son; *أَنَا مِنْكَ عَلَى الْقَرْبِ* I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs; *وَلَا أَنَا أَهْمُّ* and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds; *أَنَا أَهْمُّ إِلَى كَوْنِهَا مِنْ هَذَا الْأَصْلِ مِنِّي إِلَى كَوْنِهَا مِنْ* I am more inclined to its being (derived) from this root than I am to its being (derived) from (one of) those which contain the letter n; *وَكُنَّ رَحِمَهُ اللَّهُ بِالْعِلْمِ أَخْبَرَ مَا هُوَ بِالْحَرْبِ* he possessed, may God have mercy on him / more knowledge of science than of war (with *مَا* explet.).—Sometimes, in a less careful style of speaking or writing, the preposition *مِنْ* is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as *هَارَ يَقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ* he began to fight them with the stick more sturdily than with the weapons (for *بِالسِّلَاحِ*); *أَقْوَى مِنْهُ بِالْعَصَا* because wrong proceeding from you is worse than from others (for *مِنْ غَيْرِكُمْ*).—(أَقْوَى مِنْهُ مِنَ غَيْرِكُمْ).—*أَقْوَى مِنْهُ مِنَ غَيْرِكُمْ* God with its complement is sometimes omitted; e.g. *اللَّهُ أَكْبَرُ* God

A is most great, lit. God is greater *خَيْرُهُ مِنْ* than any other being; *أَعْلَمُ* God knows best, lit. God knows better *خَيْرُهُ مِنْ* than any other being; *إِنَّ الَّذِي سَكَنَ السَّمَاءَ بَنَى لَنَا بَيْتًا دَعَائِمُهُ أَعْلَى وَأَطْوَلُ* verily He, who reared the Heavens, hath built for us a house, the props (or pillars) of which are more glorious and taller, soil. *مِنْ بَيْتِكَ* than (those of) thy house, or *مِنْ كُلِّ بَيْتٍ* than (those of) every (other) house\*.

B REM. b. When thus used *أَفْضَلُ* is invariable in form; as *هَيْدُ* *أَفْضَلُ مِنْ زَيْنَبَ* Hind (a woman) is better than Zinab; *النَّحْرَتَانِ* *أَفْضَلُ مِنَ الْفُتُلِ* the two freeborn women are better than the two female slaves; *الْعُلَمَاءُ* *أَفْضَلُ مِنَ الْجُهَلَاءِ* the learned are better than the ignorant; *الْمُؤْمِنَاتُ* *أَفْضَلُ مِنَ الْكَافِرَاتِ* the (female) believers are better than the unbelievers.

C REM. c. *مِنْ* with its complement is occasionally placed in poetry before the comparative adjective; as *بَلْ مَا رَزَوْتُ مِنْهُ أَطْعَمَ* nay, what she gave (us) as provision was (even) sweeter than it (honey); *قَالَسَاءَ لَا شَيْءَ مِنْهُنَّ أَكْهَلُ* nothing is lazier than they; *قَالَسَاءَ* *مِنْ ثَلَاثِ الطَّعِينَةِ أَمْلَسُ* then 'Asma is more beautiful than that woman. In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as *مَنْ أَنْتَ خَيْرُ* than whom art thou better?

D *أَفْضَلُ* *مِنْ أَبِي أَيُّهُمْ أَنْتَ أَفْضَلُ* than the father of which of them art thou better?

REM. d. In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. *מִן*, Aram.

ضَمَنَ, Eth. *አላ*: or *አላ*:

\* [Fleischer denies that phrases like *أَعْلَمُ* are elliptical, taking *أَعْلَمُ* as an absolute superlative; *KL Schr.* i. 684, 789, ii. 721.]

(f) The relation which subsists between the part and the whole, <sup>A</sup> the species and the genus; as *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَنْشَابِ* the science of medicine is one of the professions; *وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْكِتَابِ* and respect for the book is a part of the respect due to science; *وَمِنْ* *الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ* man is compounded of soul and body; *وَرَأَى أَنْ الْحَيَوَانَ وَالنبَاتَ لَا تَكْتَبِرُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ* and he saw that the natures of animals and plants are compounded of numerous elements; *لَبَاسُهُ مِنْ تَرٍ (الْبُرِّ)* a *فَيْسُ* of wheat; *بِ* *الْحَبَرِ* his garment is of silk.

REM. a. When *مِنْ* precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = *شَيْءٌ* or *بَعْضٌ*; as *شَرِبْتُ مِنَ الْمَاءِ* I drank some of the water; *أَخَذَ مِنَ الدِّينَارِ* he took some of the dinars; *قَدْ أَرَاكُمْ مِنْ آيَاتِهِ* he has already shown you some of his signs; *لَا إِلَهَ إِلَّا أَنَا* I am about to pay the homage of my praises; *وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ* and we caused a number of springs to gush forth in it; *مِنْهُمْ مَنْ قَصَصْنَا* of some We have told thee, and of others We have told thee nothing. Accordingly *مِنْ* with an indefinite genitive may be the subject of a sentence, e.g. *لَيْسَ قَائِلٍ* there are some who believe in the spiritual beings as gods, others in the celestial bodies, others again in the idols. Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of *مِنْ*, which is clearly a substantive, meaning a part or portion.

REM. b. After negative particles, and after interrogatives put in a negative sense, *مِنْ* prefixed to an indefinite noun means none at all, not one; as *مَا جَاءَنِي مِنْ رَجُلٍ* or *مِنْ أَحَدٍ* no one came to me; *مَا جَاءَنَا مِنْ بَعِيرٍ وَلَا نَذِيرٍ* there hath come to us no bearer



- A of good news and no warner; لَا يَأْتِيهِ مِنْ أَحَدٍ let no one come to me; مَا لَهُمْ مِنْ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ye have no god but Him; لَا يَلِي الدَّارَ مِنْ رَجُلٍ; (لَا نَاصِرِينَ لَهُمْ) they have no helpers there is no man in the house (= لَا رَجُلَ فِي الدَّارِ) is there any addition or increase? هَلْ مِنْ خَلْقٍ غَيْرَ اللَّهِ is there any creator but God? هَلْ تُبْصِرُ مِنْهُمْ أَحَدٌ dost thou perceive any one of them? هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ? have we any portion of that thing? With أَحَدٍ مِنْ compare the Hebrew  $\text{אֶחָד מִן}$ , Levit. iv. 2, Deuter. xv. 7.

[REM. c. Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكَ مِنَ الْبُلُوكِ a certain king; وَجْهٌ مِنَ الْوُجُوهِ a certain manner. But when an indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ الْعَجَبِ a wonder of wonders; شَأْنٌ مِنَ الشَّأْنِ a very great disease; دَاءٌ مِنَ الدَّاءِ a very important affair; زَيْنٌ مِنَ الزَّيْنِ a great ornament. D. G.]

- D [REM. d. The adverbial expressions (مِنْ الْغَدِ) to-morrow, مِنَ اللَّيْلِ at night correspond to the Latin *de mane* (deman), *de nocte*, and signify properly in a part of the following day, in a part of the night. Other examples are خَرَجَ مِنْ يَوْمِهِ he went out on the same day; رَجَعَ مِنْ قَوْمِهِ he returned immediately (comp. Lane s. v. and Fleischer, *Kl. Schr.* i. p. 457 seq.); مِنْ دَاخِلِ الْمَسْجِدِ inside the mosque. This is called *min* with the signification of *fi*, though there is a slight difference between the use of the two prepositions, as has been pointed out by Fleischer, i. p. 414. D. G.]

REM. c. When مِنْ indicates a part of a whole, it is said to be used لِلتَّجْزِئِ to indicate division into parts; when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ to indicate composition.

(g) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as عَلِمَ أَحْوَالِ الْقُلُوبِ مِنْ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), B قَتَصَحَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي and repentance, and fear (of Him); عَالِمِ الْكَوْنِ وَالْقَسْرِ مِنَ الْحَيَوَانَاتِ وَالنبَاتِ وَالْمَعَادِنِ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كُلٌّ مِنْ هَابِلَ وَقَابِلَ both (of them), Abel as well as Cain; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ the Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ C their object, namely learning, is not attained; فَاجْتَنِبُوا التَّوَجُّسَ مِنْ وَالْعَرَبُ تُحَدِّثُ هَذَا therefore avoid the abomination of idols; هَذَا and the Arabs omit this verb *halla yakūlu*. Hence it serves to indicate the relation between the material and the article made of it, as صَنْعَ مِنَ الْخَبْ (مِنْ ذَهَبٍ) a statue of gold; فَصَعَبَ عَلَيْهِ لِقَائِهِ ثَوْبٌ مِنْ الْحَبِيرِ (مِنْ خَبِيرٍ) D and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds. In this way مِنْ is constantly used after the indefinite pronoun مَا [and مِمَّا], what, whatever, which cannot be construed with a genitive; as مَا ذَقَبَ مِنَ الْهَالِ the money which has been spent; مَا تُنْفِقُوا مِنْ خَيْرٍ يَوْفَى إِلَيْكُمْ whatever ye lay out in charity, shall be amply made up to you; مَا يَفْتَحُ اللَّهُ

A *مَنْ لِي مِنَ ابْنِ الْأَسْرَفِ* the mercy which God sendeth forth for man, none can keep back. [In some cases this *مِنْ* after *مَا* may be considered as the partitive *مِنْ*.]

REM. In the language of the grammarians, *مِنْ* is here used *لِيَبَيِّنَ*, or *لِيَتَّبِعِينَ*, to make clear or explain, or *لِيَبَيِّنَ* to explain the genus.

B [(h) The specifying (*الْمُفَصِّلُ*) of the general term, as *لِلَّهِ ذَرَكٌ مِنْ فَارِسٍ* what a man thou art as a horseman! (where *مِنْ فَارِسٍ* is the equivalent of *فَارِسًا* § 44, e); *هَذَا نَاهِيكٌ مِنْ رَجُلٍ* what a wonderful man he is! *جَزَاكَ اللَّهُ مِنْ أَخٍ خَيْرًا* may God repay thee good, excellent brother as thou art; *عَدِمْتُكَ مِنْ حُبٍّ* might I only be rid of thee, love (that makest me miserable)! *حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَى جَدِّي أُرْشِدَهُ* (that makest me miserable)! C *هَذَا ابْنُ سَيِّدٍ فَرِيضٍ وَهُوَ مُسْتَرْضِعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; *هَذَا ابْنُ سَيِّدٍ فَرِيضٍ وَهُوَ مُسْتَرْضِعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* this is the son of the lord of Kurdis: he is nursed among us, orphan as he is, having no father; *وَكَانَ رَجُلًا نَاسِكًا فَاضِلًا فَقِيهًا* he was a pious, distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God. A special branch of this is the use of *مِنْ*, which is called *لِلتَّجَرِيدِ*, to designate the person or thing, in which a certain quality is prominent, as *لَقِيتُ مِنَ الْأَسَدِ* I encountered in him a lion; *لِي مِنْ فُلَانٍ صَدِيقٌ حَبِيبٌ* I have in So-and-So an affectionate friend; *لَقِيتُ مِنْهُ بَخْرًا* I found him to be a man of exceeding generosity. In such phrases *مِنْ* has the same meaning as *فِي* and *بِ*.

REM. a. Observe the elliptical phrases *مَنْ لِي مِنَ ابْنِ الْأَسْرَفِ* who will deliver me from Ibn al-Asraf! *أَنَا مِنْكَ وَإِنَّكَ* I am of thee and related to thee, I belong to your family. On the meaning of *أَللَّهُمَّ مِنْكَ وَإِنَّكَ*, see Goldziher in *Zeitschr. D. M. G.* xlviii. p. 95 seq. (comp. p. 425 seq.) D. G.]

REM. b. *مِنْ* is used in vulgar Arabic, like *فَعْلَ* in Syriac and *አዋ።* in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as *لَا يَضْلُجُ بَعْدَ لَيْلَى إِلَّا لِأَنْ يُطْرَحَ* it is good for nothing at all but to be thrown out and trodden under foot by men, instead of *وَيُدَوِّسُهُ الْتَّاسُ*.

49. *عَنْ* (with pronominal suffixes *عَنِّي*, *عَنْكَ*, *عَنْهُ*) designates distance from, motion away from, departure from a place or from beside a person; as *جَلَسَ عَنْ يَمِينِهِ* he sat at (a certain distance from) his right hand [comp. however, this §, f. rem. c]; *رَمَى السَّهْمَ عَنْ* C *الْقَوْسِ* he shot the arrow from the bow; *تَافَرَ عَنْ الْبَلَدِ* take thy departure from the town; *حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ* that thou mayest not be compelled to leave him and turn away from him. Hence it is used:—

(a) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another [comp. § 69, g]. For example: *الْهَرَبُ عَنْ* D *اللَّهِ قَضَاءٌ* it is impossible to flee from the decree of God Almighty; *تَنَجَّ عَنْ الْفَقِيحِ* avoid what is disgraceful; *يَنْبَغِي أَنْ يَتَجَنَّبَ عَمَّا يَضُرُّهُ* it is necessary that he should avoid what injures him; *يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ* it is necessary that he should patiently abstain from what his soul desires (his passions desire); *تَبَرَّأْتُ عَنْ وَلَدَيْهِمْ* I declare myself free from all connection with them (as client); *يَتَخَلَّصُ*

- A أَطْعَمَهُ *he is saved from punishment in the next world*; عَنْ عَذَابِ الْآخِرَةِ *he fed him (to save him) from hunger*; عَنْ الْجُوعِ *he clothed him (to save him) from nakedness*; عَنِ الْهَنْكَرِ *the prohibition of what is wicked*; عَنِّي يَتَوَبُّ *he acts as my deputy*; عَنْهُ لَا تُجَادِلْ *he fights for, or to protect, him*; عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *do not contend, or plead, for those who act wrongly to themselves*;
- B لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all*; وَكَذَا دَرَاهِمًا *he paid so and so many dirhams in his stead, lit. he bore, or took upon himself, for him*.

(b) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example:

- C إِنْ كُنْتَ تَبْغِي شَاهِدًا *if the veils of this world were removed from me (from before my eyes)*; اَنْشَقَّتْ عَنْ بُيُوتٍ *the mounds which were laid open so as to disclose chambers*; إِنْ كُنْتَ تَبْغِي شَاهِدًا *if thou wantest a witness who can inform thee regarding what is hidden*; سَأُتَبِّئُكَ عَنْ مَجْمُوعِهَا *I will tell thee about all of them*; هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجَابَ عَنْهُ *this is a question about which the Apostle of God was questioned, and he gave an answer to it*; وَجَّهَ عَنْهُ إِلَى الْأَنْدَلُسِ أَبُوهُ *his father sent to Spain to look for him*; فَسَأَلَهُمْ عَنِّي وَقَالَ وَجَّهُوا عَنْهُ *and he asked them about me and said, Send to look for him*; فَقَصِدَتِ الْعَزَازُكُنَّ عَنِ الْأَسْلِحَةِ *and they made for the arsenals to look for arms*; كَأَنَّمَا تَبَسَّرُ عَنْ لَوْلُوٍ مُنْضَدٍ *she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness)*.

(c) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another

- (ب [§ 56, c]); because in them is implied the notion of turning away. A (أَعْرَضَ). For example: [رَغِبَ عَنِ الشَّيْءِ] *he did not wish for the thing, he avoided it*; عَنْ ذَنْبِهِ *or عَفَوْتُ I forgave him his sin*; عَنْهُ رَضِيَ *he was satisfied with him (and had nothing more to ask from him) as in the words of the Kcr'an رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ God is well pleased with them, and they are well pleased with Him. D. G.]*;
- B لِي فِي طِلَابِ الْعِلْمِ غِنًى *a man must not be neglectful of himself*; وَهُوَ غَنِيٌّ عَنْهَا *he does not require it*; عَنْ غِنَاءِ الْغَنَائِيَّاتِ *I find in study such contentment that I can dispense with the singing of women*; وَأَكْفِنِي بِفَضْلِكَ *satisfy me with what Thou allowest, so that I may be able to dispense with what Thou forbiddest, and suffice me with Thy goodness, so that I may not have occasion for any other but Thee. Similarly:*
- C بِي حَصَرَ عَنْ ذِكْرِ *this circumstance occupied him so that he could not think of anything but it*; إِلَّا فِيهِ *I am unable to mention all the virtues*; كَلَّيْتُ الْهَنَاقِبَ *I have loved the good (of this world) so as to neglect all thought of my Lord*; يَبْخُلُ عَنْ نَفْسِهِ *he is so stingy as to deny himself everything*.

(d) After verbs signifying to leave one behind or to surpass one; as *thou dost not surpass me in anything*. Hence the expression *not to mention, much more or much less* (according to the context); as *أَقْبَلَ الْأَشْيَاءَ الْمَوْجُودَةَ فَضْلًا عَنْ أَكْبَرِهَا* *and there became manifest to him in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom as set him in the greatest astonishment*; لَا يَوْجَدُ فِي الشَّأْمِ بِأَسْرَافٍ فَضْلًا عَنْ صَفَدٍ *it is not*



A found in the whole of Syria, not to mention (much less in) *Safed*. Hence too the use of *عَنْ* in comparisons (like *مِنْ*, § 48, e); as *أَيْنَ أَنْتَ عَنِ الْبَيْتِ الْتَدْرِ الْجَامِعِ لِمَسَبَّهَاتِ الشُّعْرِ* where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared? *تَعَالَى عَمَّا يُشْرِكُونَ* He is exalted above whatever (gods) they join (with Him).

[REM. If *عَنْ* *فَضْلًا عَنْ* is followed by a clause with *أَنْ*, *عَنْ* is very often omitted, as is frequently the case with prepositions in general, before *أَنْ* and *أَنَّ*. D. G.]

(e) *عَنْ* also indicates the source from which something proceeds; as *إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ* selling or buying is only (resultant) from mutual agreement; *صَدَرَ عَنْ رَأْيِ فُلَانٍ* he acted after the counsel of such a one; *لَا نَفْعُ لِهَذَا عَنْ قَوْلِكَ* we will not do this at your word (as it were, setting out from your word, moved by your authority); *كَانَتِ الْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا* the Jews did not dwell in the city of Marräkus (Morocco) by the order of its governor. Hence it shows (a) the authority for any statement, tradition, or the like; as *أَخَذْتُ الْعِلْمَ عَنْهُ* I acquired knowledge from him; *رَوَى عَنْ حَكِيٍّ عَنِ الشَّافِعِيِّ* he related (a tradition) from such a one; *وَكَانَ أَسْتَاذُنَا يَحْكِي عَنْ* it is related on the authority of *Šāfi'i*; *وَشَيْخُ مَنِ الْمَغَابِيخِ* and our teacher used to narrate on the authority of a certain *shādhik*; *حَدِيثُ صَاحِبِ عَنْ رَسُولِ اللَّهِ* an authentic tradition of the Apostle of God; *وَعَنِ النَّبِيِّ أَنَّهُ قَالَ* and it is told of the prophet that he said; and (β) the cause from which an effect proceeds as its source; as *الْلازِمُ عَنْهُ* that which necessarily follows from it; *مَا هَلَكَ أَمْرٌ عَنْ مَشُورَةٍ* no one ever perished through asking advice (of others).

(f) Lastly, *عَنْ* is used of time as equivalent to *بَعْدَ* after; as *يَتَرَكِبَنَّ طَبَقًا عَنْ طَبَقٍ* ye shall encounter (or experience) state after state; *كَمَا قَدْ نَرَّ عَنْ صَدِّ الْحَسَامِ فِرْنَدُهُ* as the temper of a (good) sword betrays itself (even) after it has become rusty; *عَنْ قَرِيبٍ يَكُونُ* in a short time it will be much; *عَمَّا قَلِيلٍ* after a little while (where *عَمَّا* is redundant, as in an example in § 48, c).

REM. a. Observe the phrases: *مَاتَ عَنْ ثَمَانِينَ سَنَةً* he died B aged eighty; *مَاتَ عَنْ وَلَدٍ صَغِيرٍ* he died leaving a young child; *قَتِلُوا عَنْ آخِرِهِمْ* they were slain to the last man. [In expressions like *عَفَا عَنْ قُدْرَةٍ* he forgave, though he had the power to punish, *عَنْ* can be replaced by *عَلَى* or *مَعَ*.—For marking the distance, as *عَنْ خَمْسِينَ فَرْسَخًا مِنْ عُمَانَ* at a distance of fifty parasangs from 'Omān, it is synonymous with *عَلَى* (comp. the Gloss. Geogr.).—On the elliptical phrases *أَخَذْتُ عَنْكَ*, *إِذْقَبْتُ عَنْكَ*, etc. see the Gloss. to Tabari. D. G.]

REM. b. Because of their being related in meaning, *مِنْ* and *عَنْ* are sometimes used indifferently; for example, after *مَنْعَ* to hinder, *اجْتَنَبَ* to avoid, *بَرِيَّ* free from, clear of, and the like. Compare § 48, e, with § 49, d. [After the verbs *to take*, *to borrow*, etc. *مِنْ* is used of transportable objects, as *أَخَذْتُ مِنْهُ الدِّرَاهِمَ* I got from him the dirhems; but we ought to say *أَخَذْتُ عَنْهُ الْعِلْمَ* I acquired knowledge from him. Others say that *مِنْ* is used for what is near, as *سَمِعْتُ مِنْهُ الْحَدِيثَ* I heard from him the narrative, *عَنْ* for what is remote, as *يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ* He it is who accepts repentance from His servants (Kor'ān xlii. 24).]

REM. c. *عَنْ* is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e.g. *عَنْ يَمِينِهِ*

- A إِذَا مَا جَعَلْتُ السَّيْفَ [على عَنْ] on his right and his left; إِذَا مَا جَعَلْتُ السَّيْفَ شِمَالِيًا when I place the sword on my left side (شِمَالِيًا in rhyme for شِمَالِي, شِمَالِي). Compare ٦٤, ٦٤, ٦٤.

REM. d. According to the grammarians, عَنْ is used لِلْبُعْدِ to express distance from anything and passing away from it.

- B 50. The prepositions which indicate motion to or towards a place, are إِلَى to, حَتَّى up to, and لِ to.

51. إِلَيْهِ, إِلَيْكَ, إِلَيَّ (with pronominal suffixes) is opposed (مُعَارِضَةً) to مِنْ and عَنْ; as مِنَ الْمَهْدِ إِلَى اللَّحْدِ from the cradle to the grave; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ I went from el-Basra to Bagdad; انْقَطَعَ عَنْهُ he severed himself from him, abandoned his cause, but اِنْتَقَعَ إِلَيْهِ he was devoted to his cause; اِنْتَقَعَ إِلَيْكَ stand off! (see the end of the section). It signifies:—

- (a) Motion [or direction] to or towards a place; as جَاءَ إِلَى he came to the city; سَبَّحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ إِلَى الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى (see § 49, a) to the Temple which is most remote (at Jerusalem); اَللَّهُ يَوْمَئِذٍ يَتَّبِعُ إِلَى بَيْتِ الْمَقْدِسِ at that time they used to pray turning towards Jerusalem; نَظَرَ إِلَيَّ he looked towards me, he regarded me; مَالَ إِلَيْهِ he or it inclined towards him or it. Hence, because the notion of being inclined is implied in it, D لُبُّ الْبَرَاءَةِ إِلَى الْخُبَرِ the heart of woman is inclined to foolishness; كُلُّ حُزْنٍ إِلَى فَرْحٍ each sorrow leads to joy; لَوْنُهُ إِلَى السَّوَادِ its colour verges on black; هُوَ إِلَى الطُّولِ مَا هُوَ it is somewhat long; اِنَّا الدُّنْيَا إِلَى الْزَوَالِ مَا هِيَ see, the world is somewhat on its decline\*. D. G.]

\* [For the explanation of this (هِيَ) مَا هِيَ see Fleischer, *Kl. Schr.* i. 477 seq., Dozy, *Supplém.* sub مَا and infra § 136, a, rem. e.]

(b) Transferred to time, the point up to which something lasts A or continues; as صُمْتُ إِلَى الْغُرُوبِ I fasted till sunset; لُحُصِرْنَا مِنْ أَوْثَانِ يَوْمِ حَلِيمَةٍ إِلَى الْيَوْمِ قَدْ جُرَّبْنَا كُلَّ اتِّجَارِبٍ to the present day (and) have been tested with every sort of test; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ a part of my people shall not cease to hold fast the truth till the day of the resurrection. It occurs in a somewhat different sense in the phrases لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ He will certainly assemble you to the day of the resurrection (for it); أَنْتِ طَالَتْ إِلَى سَنَةٍ thou art divorced till this day year].

REM. In these two cases إِلَى is used لِلِلَّاتِيَهَا to designate the limit of the act. [See § 52, rem. b.]

(c) إِلَى also shows that one thing is added to another (لِلْمَصَاحَبَةِ or لِلْمَجْعَةِ), and hence we find it construed with زَادَ to increase, augment; as لَا تَأْكُلُوا أَمْوَالَهُمْ add this to that; لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِهِمْ do not devour their substance in addition to your own; زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ they have added knowledge to the knowledge they (already) possessed. [Hence also it signifies reaching up to (= مَسْنُوبٌ إِلَى, نَامٍ إِلَى), belonging to (= مَمْنُونٌ إِلَى), entrusted to (= مَوْكُولٌ إِلَى) etc., as وَهُوَ إِلَى بَنِي أُمَيَّةَ and he belonged to the Bènu 'Umayya; لَيْسُوا إِلَى عَرَبٍ مِنَّا فَتَعْرِفَهُمْ they belong to none D of our Arab tribes, that we should know them; وَذَكِّرُوا أَنَّ الْجَزِيرَةَ كَانَتْ إِلَى قِنْسَرِينَ and they said that \*El-Jazira belonged formerly to Kinnasrin; كَانَ إِلَيْهِ بِمَارِسْتَانَ الْبَرَامِكَةُ the hospital of the Barma-kides was entrusted to him.]—It is also construed with adjectives of the form أَفْعَلٌ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. a); as أَحَبُّ مَنْحُوبٌ, dearer; أَحَبُّ مَنْحُوبٌ, dearer; أَبْغَضُ مَنْحُوبٌ, hated, hateful; أَبْغَضُ مَنْحُوبٌ, more hateful.—It is used too with قَرِيبٌ

- A *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to *فَانَّهُ أَقْرَبُ إِلَى* *far from*, e.g. *فَانَّهُ أَقْرَبُ إِلَى* *for this comes nearer to reverence*; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with *مِنْ* (§ 48, d). [The same idea of approach is indicated by *إِلَى* in the expressions *إِلَى جَانِبِهِ* *on his side*; *خَيْمَتُهُ إِلَى خَيْمَتِهِ* *his tent (stood) beside the tent of the other*.]—Finally, notice the phrases: *إِلَى غَيْرِ ذَلِكَ*, lit. *on to other than this*, and *إِلَى آخِرِهِ* (contracted *إِلَى*), *to the end of it*, i.e. *et cetera*; *إِلَيْكَ*, lit. *to thyself*! and *إِلَيْكَ عَنِّي*, lit. *to thyself from me*! = *تَنَحَّ* *stand off*! scil. *مُسَلَّم* or *مُفَوَّض*, *this is committed or entrusted to him*.

[REM. On the phrase *إِلَيْكَ* *there it is for you*! see § 35, b, d, rem. b.]

52. *حَتَّى* differs from *إِلَى* in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas *إِلَى* merely implies the motion towards an object, whether this be arrived at or not; as *سَلَامٌ هِيَ* *it is peace till the break of day*; *حَتَّى* *مَطْلَعِ الْفَجْرِ* *I slept last night till it was morning*; *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *I ate the fish to its (very) head*; *لَيَسْجُنَنَّهُ حَتَّى جِينٍ* *they would imprison him for a (certain) time*. However, when *مِنْ* and *إِلَى* are used in opposition to one another to designate the terminus a quo and terminus ad quem, *إِلَى* necessarily includes the idea of reaching the object (§ 51, a, b). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of *إِلَى* is naturally modified thereby; as *إِنْتَهَيْتُ إِلَيْهِ* *I came up to him*; *الْإِتِّهَاءُ إِلَيْهِ* *the attaining to it*. That *حَتَّى* does not necessarily include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

REM. a. *حَتَّى* is scarcely ever [i.e. only by poetic license] used with pronominal suffixes; as *فَلَا وَاللَّهِ لَا يَلْقَى أَنَا نَسْ فَتَى حَتَّاكَ يَابْنَ* *no, by God, men will never find a man (coming) up to thee*, *O 'Ibn 'Abi Ziyād*; *أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍّ* *she has come to thee, making for every mountain-pass*.

REM. b. The grammarians, when they wish to make a distinction, say that *إِلَى* is used *لِلْإِتِّهَاءِ*, to designate the limit (of the act), whilst *حَتَّى* is employed *لِلْغَايَةِ* or *لِلْإِتِّهَاءِ*, to designate the attainment of the extremity or utmost limit.

REM. c. When *حَتَّى* is a simple copulative particle (*حَرْفٌ* *لِلْعَطْفِ*, or *عَاطِفَةٌ*, or *لِلْعَطْفِ*), in the sense of *even*, it exercises, like the other copulatives (such as *وَ*, *فَ*, and *ثُمَّ*), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. *قَدِمَ الْحُجَّاجُ حَتَّى الْهَشَاءِ* *the pilgrims have arrived, even those travelling on foot*; *مَاتَ النَّاسُ وَفَارَقُوهُ حَتَّى أَخُوهُ* *men have died, even the prophets*; *أَعْجَبْتَنِي الْجَارِيَةُ حَتَّى حَدِيثُهَا* *and they left him, even his brother*; *أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *the girl pleased me, even her conversation*; *وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ* *I have eaten the fish, even the head of it*; *وَصَلَّحَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ* *and the Apostle of God used to consult his companions on all matters, even household affairs*.

REM. d. A dialectic variety of *حَتَّى* is *عَتَّى*, through which it may perhaps be etymologically connected with the corresponding Hebrew word *עַד*.

53. *لِ* (with pronominal suffixes *لِي*, *لَكَ*, *لَهُ*) is etymologically connected with *إِلَى*, and differs from it only in this, that *إِلَى* mostly expresses concrete relations, local or temporal, whilst *لِ* generally



A indicates abstract or ideal relations. Hence ل is rarely employed  
 indicates abstract or ideal relations. Hence ل is rarely employed  
 as كَلَّ يَجْرِي لِأَجْلِ مُسَيٍّ each (of them) travels to an appointed goal\*. Its principal use is to show the passing on of the action to a more distant object, and hence it corresponds to the Latin or German dative; but it may also express the relation of the action to a nearer object, and so stand in place of the accusative (compare §§ 29, 31, 33, 34). Hence ل indicates:—

(a) The simple relation of an act to the more distant object; as  
 هَبْ لِي مِنْ لَدُنْكَ قَالَ لَهَا he gave it to him; وَهَبَهُ لَهُ he said to her; وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَةِ طَيْبَةٍ وَآلَهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَةِ طَيْبَةٍ give me from Thyself good descendants; and God hath made for you wives of yourselves (of your own race).

REM. a. After the middle forms of the verb, ل often expresses the yielding oneself up to the action of another or to the effect of a thing; as جُرُّوا لَهُ الْخَطِيرَ مَا أَنْجَرَ لَكُمْ pull his (the camel's) leading-rein as long as it can be pulled by you;

C مَنْ خَدَعَنَا بِاللَّهِ أَنْخَدَعْنَا لَهُ if any one deceives us with God (i.e. with a pretence of devoutness), we let ourselves be deceived by him.

REM. b. Some grammarians say that the لَامُ الْجَرِّ, or preposition ل, is used in this case لِلتَّعْدِيَةِ, to express the passing on of the action; but others consider that it is here employed لِلتَّمْلِيكِ and لِشِبْهِ التَّمْلِيكِ, to signify the giving possession (of something) or the like, and restrict the term لِلتَّعْدِيَةِ to the cases laid down in §§ 29, 31, 33, and 34.

\* [After verbs that signify to fall (as وَقَعَ, سَقَطَ, خَرَّ) ل has the meaning of on (= عَلَى), as خَرَّ لِلدَّقَنِ he fell down prostrate with his chin on the ground. Hence the expression وَلَيْدَيْنِ وَلَيْفَمٍ on which see the Gloss. to Tal. ri sub فمر. D. G.]

(b) The dative (a) of possession; as الرَّجُلُ مَنْ لَهُ رَأْيٌ صَابِتٌ A the man is he who has a right opinion or a correct judgment; الْحَمْدُ لِلَّهِ praise belongs to God; إِنَّا لِلَّهِ we are God's; الْأَمَالُ لِزَيْدٍ the property is Zaid's; السَّرَجُ لِلْفَرَسِ the saddle belongs to the horse; رَأَيْتُ لَهُ بَرِيقًا [I saw that it had a glistening]; whence it is used to indicate the author of a proverb, poem, etc.; as قِيلَ لِمُحَمَّدِ بْنِ الْحَسَنِ as has been said by Muhammad 'ibn el-Hasan; أَنَشَدَ بَعْضُهُمْ he recited B (a poem) by one of them (the poets); أَنَشِدْتُ وَقِيلَ أَنَّهُ لِعَلِيِّ a poem was recited to me, and I was told it was by 'Ali; (β) of permission [or right]; as فَهُوَ ذَلِكَ then this is allowed him (lit. is to him); لَهُ أَنَّهُ [he has a right to do such a thing]; (γ) of advantage, as opposed to عَلَى, which indicates injury; as أَلْفَقَهُ مَعْرِفَةَ النَّفْسِ مَا لَهَا learning is the soul's cognizance of what is for its good and C for its hurt; دَعَا لَهُ he blessed him, § 23].

REM. a. The grammarians say that ل, when it indicates possession, is used لِلْمِلْكِ to indicate the right of property, or لِلِاخْتِصَاصِ to show that something is ascribed to one as his own, or لِلِاسْتِحْقَاقِ to show that he has a right to it. Compare the Hebrew usage, מוֹמַר דָּוִד a psalm composed by David; etc.

REM. b. As the Arabs have no verb corresponding to our have, D they are obliged to express it by the preposition ل with the genitive of the possessor; as كَانَ لِلْمَلِكِ زُهَيْرٍ مَائَتَا عَبْدٍ king Zuhair had two hundred slaves; لَهُ بَيْعُودٌ سِتْمِائَةِ صَاحِبِ خَبَرٍ he had in Baijūd six hundred secret police; مَا لِي أَبٌ وَلَا أَبْنٌ I have neither father nor son.

REM. c. ل is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite, e.g. مَاتَ لِي أَخٌ a

- A brother of mine is dead; whereas *مَاتَ أَخِي* would mean *my* (it may be, only) brother is dead [§ 92].

REM. d. In pecuniary transactions *لِ* is used to indicate the creditor, whilst *عَلَيْكَ* expresses the debtor [§ 59, c]; as *لِي عَلَيْكَ أَلْفٌ دِرْهَمٌ* thou owest me (lit. there are to me upon thee) a thousand dirhams.

- REM. e. Observe the expressions of admiration: *لِلَّهِ دَرَّةٌ* what a man he is! *لِلَّهِ دَرَّةٌ مِنْ رَجُلٍ* what a man thou art! *لِلَّهِ أَبُوكَ* what a man thy father was! *لِلَّهِ أَنْتَ* what a man thou art! *لِلَّهِ أَلْقَائِلٌ* how beautiful is (the saying of) the poet! (lit. to God belongs his outflow or emanation, from none other could he emanate; compare Jonah iii. 3, *وَبَيْنِي وَبَيْنَ الْيَمِينِ* and Nineveh was a very large city). Remark also such phrases as: *هَلْ لَكَ فِي الشَّرَابِ* wouldst thou like some wine? *أَنْ تَفْعَلُوا هَذَا* have ye a wish to do this? *قَهْلَ لَكَ أَنْ تُطْعِمَنِي* dost thou wish then to give me some food? where we must supply the substantive *رَغْبَةٌ* desire, wish; *مَا لِي وَلَهُ* what object or reason have we that? *مَا لِي أَرَاكَ تَفْعَلُ كَذَا* what have I to do with him? *مَا لِي* what has happened to me that I (i.e. why do I) see thee doing thus? *لِي مَنْ لِي* who will be for me as helper? *أَنَا لَهَا* I am the man for it].
- D (c) 'The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as *قَامَ لِمُعَاوَنَتِهِ* he arose to help him; *ضَرَبْتُهُ لِلتَّأْدِيبِ* I beat him to correct him; *مَا أَعْلَمُ* science (or theory) is only for the purpose of being applied in practice; *طَلَبَ الْجَاهَ لِلْأَمْرِ بِالتَّعْرِيفِ* he sought the dignity (or office) for the purpose of ordering good; *وَلِهَذَا قِيلَ* and for this reason it is said; *لِأَنَّهُ يَضُرُّ* because it does harm; *عَجِبْتُ لِقَوْلِهِ* I wondered at (because of)

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what he said; *وَإِنِّي تَتَعَرُونِي لِذِكْرِكَ هِزَّةً* and verily a feeling of joy<sup>1</sup> comes over me at remembering thee.

REM. In this case *لِ* is said to be used *لِلتَّعْلِيلِ*, or *لِلْعِلَّةِ*, to indicate the cause. [Comp. § 44, d, § 48, c.]

(d) After the verb *قَالَ*, it often indicates the object in reference to which something is said; as *وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ* say not in regard to those who are slain on God's path, They are dead B (do not call those who are killed fighting for God's cause, dead); *وَكُلُّ كَيْبَرٍ تَرَى تَجْتَبِعُ الْمُسْلِمُونَ عَلَى أَتَهْ* do ye say of the truth, after it has come to you, Is this magic? *وَقَالَ لَهُ فَاسِقٌ عَلَى الْإِسْلَامِ* and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a wicked man without restriction. Hence the very common *يُقَالُ لَهُ* C *يَقُولُ لَهُ مُحَمَّدٌ* he is called *Muhammed*, from the active *مُحَمَّدٌ* he says of him *Muhammed*, i.e. he calls him *M.* Similarly: *قَالَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنُصَيْبٍ أَمْتَمَحْتَ فَلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ* Maslama, the son of 'Abdu'l-malik, said one day to Nasaib, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did. [And so frequently after a demonstrative pronoun, as *إِنَّ عَتَبَةَ أَرْسَلَنِي إِلَيْكَ بِكَذَا وَكَذَا لِلَّذِي قَالَ* see, 'Otba has sent me to you with such and such a message, according to what he had said; D *أَنَّ رَسُولَ اللَّهِ جِئَنِي وَقَفَ بِعَرْفَةَ قَالَ هَذَا التَّوْقُفُ لِلْجَبَلِ الَّذِي هُوَ عَلَيْهِ* that the Apostle of God, when he stood on 'Arafat, had said: this is the station, meaning the mountain on which he found himself. D. G.]

[(e) Finally, *لِ* is used to mark the time from which, or at which, any thing took place *لِلتَّارِيخِ*, as *صُمْنَا لِلْغَمَى* we fasted from the time of the mist; *مَاتَ يَوْمَهِ* he died on that same day; *بِسَنَةِ مَضَتْ مِنْ مُلْكِهِ*

A *when one year of his reign had elapsed*; *لَيْلَةً مَضَتْ مِنَ الشَّهْرِ* when one night of the month had passed, i.e. the first; *لَيْسَةً* to the completion of a year. See § 111, and an example § 70, rem. b. D. G.]

REM. After the interjection *يَا*, the preposition *لِ* is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it

B is said to be used *لِلْإِسْتِغَاثَةِ* to ask help. If there be only one *مُسْتَعَاثٌ* or *مُسْتَعَاثٌ بِهِ*, i.e. person called to aid, the preposition takes the vowel *fetha* (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as *يَا لَزَيْدٍ* O for Zeid! i.e. help, Zeid! *يَا لَوَالِدِهِ* O for his father! *يَا لَتَغْلِبَ* alas for the humiliation! help, tribe of Taglib! But if there

be several, *لِ* is used with the first alone, and *لِ* with the rest, unless the interjection be repeated before each name, when *لِ* is

C retained throughout; as *يَا لَزَيْدٍ وَيَا لَعَمْرٍو*, or *يَا لَزَيْدٍ وَلَعَمْرٍو*, help, Zeid and 'Amr! *يَا لَلْكُهُولِ وَلِلشَّبَابِ* help, old and young! *يَا لِقَوْمِي*

*يَا لَتَقُومِي* help, O my family and ye who are like my family! If the name of the person against whom aid is required,

*لَهُ* or *لِأَجْلِهِ* be expressed, it takes *لِ* (with *kèsra*) before it, as *يَا لَزَيْدٍ لِعَمْرٍو* help, Zeid, against 'Amr! *يَا لَلنَّاسِ*

help, people, against this liar! If an adjective be annexed

D to the *مُسْتَعَاثٌ بِهِ*, it may be put either in the genitive or in the accusative; as *يَا لَزَيْدٍ لَلْكَبِيرِ* or *لَلْكَبِيرِ*. In the case of the

*مُسْتَعَاثٌ بِهِ*, the vocative termination *يَا* (see § 38, c) is sometimes used instead of *لِ* with the genitive; as *يَا زَيْدًا لِعَمْرٍو* help, Zeid,

against 'Amr!—These expressions are also employed [(1) to call or invite, as *يَا لَلرِّجَالِ لِلْيَمَاءِ* O ye men, come to the water! *يَا لَلْكُهُولِ*

come here, young and old, to wonder; hence

*مَتَعَجَّبٌ مِنْهُ*, to express surprise, in which case the *لِ* [2]

or object that causes surprise, is treated in the same way as the A  
*يَا لَلدَّاهِيَةِ* O the wonder! *يَا لَلْعَجَبِ* O the misfortune! *يَا لَنُحْسِرَانِ طَالِبِيهِ نَيْلَ فَضْلٍ مِنَ الْعِبَادِ* but O the disgrace of those who seek it (learning) in order to obtain benefits from men.—Similar forms of expression are *يَا لَكَ*, etc., followed by the accus. or, more usually, by the preposition *مِنْ* with the genit. (see § 44, e, rem. a); as *يَا لَكَ رَجُلًا*, or *يَا لَكَ مِنْ رَجُلٍ*, there came to me a man, and what a man he was! B  
*يَا لَكَ مِنْ حَتَدٍ أَسِيلٍ* O what a happy night! *يَا لَهَا مِنْ تَيْلَةٍ* a soft cheek! *يَا لَكَ مِنْ تَيْلٍ* and O what a splendid night! *يَا لَكَ مِنْ قُبْرَةٍ بَعْمَرٍ* O happy lark in a meadow!—In all these cases *لِ* seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it. [There can be no reasonable doubt that, as the grammarians of *el-Kufa* teach, this *يَا لَ* with following genitive was originally *يَا آلَ* followed by the name of the kinsmen of the man who called for C  
aid. See Fleischer, *Kl. Schr.* i. 393 seq., Lane sub *آل*. R. S. This war-cry of the Time of Ignorance (*دَعْوَى الْجَاهِلِيَّةِ*) was forbidden by the Prophet, who substituted *يَا لِلَّهِ* and *يَا لِلْمُسْلِمِينَ*.]

54. The prepositions which indicate rest in a place, are *فِي* in, into, *بِ* at, in, by, with, *مَعَ* with, along with, *تَدُنْ*, or *تَدَى* at, with, in the possession of, and *عَلَى* over, above, upon. D

55. The preposition *فِي* (with pronominal suffixes *فِيهِ*, *فَيْكَ*, *فِيَّ*), on the difference between which and *بِ* see § 56, indicates:—

(a) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek *eis* or the Latin *in* with the accusative; as *فِي الْبَيْتِ* in the house; *فِي تِلْكَ السَّنَةِ* in this year; *فِي أَيَّامٍ مَعْدُودَاتٍ* during a certain number of days; *فِي الْكُوْزِ*



- A *the water is in the jug*; الرُّكُضُ فِي الْمَيْدَانِ *the racing is in the maidān*; وَقَعَ فِي الْبَيْتِ *he fell into the well*; وَقَعَ فِي ظَهْرِ الْكِتَابِ *he wrote on the back of the letter*; يُوْقِعُهُ اللَّهُ فِي الرِّسَالَتَيْنِ *God will cast him into (make him dwell in) the villages*; ادْخُلْ يَدَكَ فِي جَيْبِكَ *put thy hand into thy bosom*; [ادْخُلْتُ الْخَاتَمَ فِي إِصْبَعِي] *by inversion for ادْخُلْتُ فِي الْخَاتَمِ I inserted my finger into the signet-ring*. This
- B signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِي حَالِ التَّعْلِيمِ *in the state of pupilage*; مَا فِيهِ مِنَ الْخَيْرِ *whatever good there is in it*; بَصِيرٌ فِي صِنَاعَتِهِ *safety lies in speaking the truth*; بَصِيرٌ فِي صِنَاعَتِهِ *skilful in his trade*; نَظَرَ فِي الْكِتَابِ *he looked into, or read in, the book*; دَخَلَ فِي حَاجَتِهِ *he exerted himself about his business*; فِي حَاجَتِهِ *he commenced studying*; يَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ *God will let them enter into His mercy*; [لَيْسَ مِنْ الْعِلْمِ فِي شَيْءٍ] *he has nothing to do with science*].

- (b) فِي is sometimes equivalent in meaning to مَعَ *with*, or بَيْنَ *among*; as ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you*; أَقْبَلْتُ فِي نِسْوَةٍ مِنَ الْاُنْحَى *she came forward with (some) women of the tribe*; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا *he set out with 50,000 men*. [The proper meaning of فِي being in the midst of, the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually and he did not go out with more than one servant. In a somewhat different sense فِي is used in the phrase نَحْنُ فِي أَرْبَعَةِ رِجَالٍ *we were four of us men*.—The signification

of *with* comes to denote a combination of two qualities, as سَوَادٌ فِي حُمْرٍ *blackness blending with redness*. D. G.]

- (c) It indicates the subject of thought or conversation, that in which these move; as تَأْمَلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ *reflect two months upon the choice of a teacher*; اَنْ يَتَفَكَّرَ فِي ذَلِكَ *he must meditate upon this*; تَكَلَّمَ فِي ذَلِكَ *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this* B *opinion*); اُتَحَاجُّونَنَا فِي اللَّهِ *do ye argue with us concerning God?* [وَمَنْ يَكُ فِي حَيِّ بُتَيْنَةٍ يَتَرَى *whoever may doubt my love for Buṭdina*]. Hence it is used in stating the subject of a book or chapter; as فَصَّلَ فِي الْأَخْلَاقِ *he compiled a book on morals*; كَتَبَ فِي الْمَاهِيَةِ الْعِلْمِ *a chapter treating of the nature of science*; كِتَابُ النُّجُومِ *the book of the shining stars, treating of the kings of Miṣr and ḫ-Kākira*. Similarly: نَهَضَ فِيهِ *he got up* C *(to go and look) for him*; وَجَّهُونِي فِيهِمَا *they sent me to look for them, or to fetch them*; فَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللَّهِ *and he sent for the Sultān Abū 'Abdi 'llāh*. [It also denotes the assigning of a cause, as ضَرَبَهُ اَلْحَدَّ فِي شَرْبِ الْخَمْرِ *he flogged him with the prescribed number of stripes for drinking wine*; لَامَهُ فِي ذَلِكَ *he blamed him because of it*; إِنَّ أَمْرًا دَخَلَتْ اَلنَّارُ فِي هِرَّةٍ حَبَسَتْهَا *verily a woman entered Hell* D *because of a cat which she confined without food*.]

- (d) فِي is used after verbs signifying desire, like رَغِبَ and طَمِعَ, in connection with the object desired; as مَنْ وَجَدَ لَذَّةَ الْعِلْمِ وَالْعَمَلِ *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* اَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ *he must not covet people's property*. Compare § 53, b, rem. e.

- A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَوةُ الدُّنْيَا فِي مَا الْآخِرَةُ إِلَّا مَتَاعٌ this life is merely a temporary usufruct, compared with the life to come; مَا خَرَاكُ بِكَثِيرٍ فِي كُنْهِ مَا تُحْسِنُ مِنَ الْأَعْمَالِ thy tax is not high, in proportion to the number of handicrafts of which thou art master; مَا عِلْمُكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ thy knowledge is only a drop compared with his ocean; lit. when put into it, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

- (f) Lastly, فِي is used to express proportion (e.g. length and breadth) and multiplication; as طَوْلُهُ خَمْسُونَ ذِرَاعًا فِي اثْنَتَيْ عَشَرَ ذِرَاعًا its length is fifty cubits, by twelve cubits in breadth (Germ. bei or auf, Fr. sur); مِقْدَارُهَا عَشْرَةُ فَرَاسِخٍ فِي مِثْلِهَا its size is ten parasangs by the same; ثَلَاثَةٌ فِي خَمْسَةٍ three into five or three times five, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ he multiplied one number by another (lit. struck the one into the other).

REM. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ to indicate time and place.

56. بِ (with pronominal suffixes بِكَ, بِهَا, بِئِى) differs from فِي in this, that فِي, like the Latin and German in, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions prope, juxta, apud, ad, and the German an or bei. For example: قَرْيَةٌ بِنَابِ الْقَاهِرَةِ a village at (close to or hard by) the gate of el-Kāhira; مَرَرْتُ بِرَجُلٍ I passed by a man; جَلَسَ بِهِ he sat beside (or by) him; كَانَ بِالنَّدِينَةِ God helped you at Bādr; كَانَ فِي الْمَدِينَةِ there was at (or in, Germ. zu, Fr. à) el-Medina a merchant;

قَرْيَةً بِمِصْرَ a town in Egypt; وَبِيَدِهِ سَيْفٌ with a sword in his hand; أَلَا مَا اجْتَنَبَ دَارَنَا بِالنَّهَارِ there is in him a disease; وَانْكُمْ تَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ (= نَهَارًا) and verily ye pass by them in the morning and at night (نَيْلًا).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. طَافَ, أَحَاطَ, دَارَ, [لَفَّ, وَصَلَ, لَصِقَ, عَلِقَ], [go round, surround (e.g. دَارَ, أَحَاطَ, طَافَ)], seize, take, or begin (e.g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e.g. بَصَرَ, عَلِمَ, سَأَلَ), flee for refuge to, believe in, and swear by (e.g. أَقْسَمَ, آمَنَ, عَادَ). For example: رُؤُوسُهُمْ لَصِقَتْ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ their heads adhere to their shoulders (and) they have no necks; وَصَلَ لِأَنَّ الدُّودَ يَتَعَلَّقُ بِالنَّجَارِ because the worms stick to the fruit; وَوَدَّتْ بِأَعْدَائِهَا and I hovered round enemies; عَلِمَ بِالنَّشْءِ he comprehended it, knew it thoroughly; بَدَأَ بِالنَّبِيِّ he began to study the lesson; خَذَ بِالنَّحْطَامِ فَإِنْ تَسَلَّوْنِي بِالنِّسَاءِ فَإِنِّي بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ take hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ we take refuge with God from His wrath; أَقْسَمْتُ (حَلَفْتُ) آمَنْتُ بِاللَّهِ الْوَاحِدِ I believe in the one God; بِالنَّهْرِ I swear by God; بِكَ لَا زُورَ بَيْتِكَ by Thyself (I swear), I will visit Thy house; فَلَا بِكَ مَا أَبَايَ no, by thyself, I care not; بِرَأْسِكَ by thy head!—Hence, too, it is used after إِذَا lo! see! introducing a person or thing that comes suddenly into view (إِذَا الْتِفَاجًا) or suddenly perceived a cloud of dust; إِذَا الْفَجَائَةُ as he was going along, he suddenly perceived a cloud of dust; إِذَا أَنَا بِصَوْتٍ and after I had got to the middle of the lane, I all at once heard a great noise; وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى الْآبَابِ

- A *and whilst we were talking, a great clamour suddenly arose at the door; behold, a man called the sidiyid Bdraka came forward.* Here we must supply the participle of the verb أَحَسَّ to perceive [or بَصَرَ to see], which is construed with ب, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِشٌّ إِذَا أَنَا مُحِشٌّ. The same remark applies to كَانَ in such phrases as بِصَوْتٍ عَظِيمٍ. The same remark applies to كَانَ in such phrases as كَأَنِّي بِكَ تُخَادِعُنِي it seems to me that thou art trying to deceive me;
- B كَأَنِّي بِكَ تُنْحَطُ إِلَى اللَّحْدِ it is as if I saw thee being let down into the grave; كَأَنَّكَ بِي قَدْ يَا ذَرِيحُ قَضَيْتَ [it is, O Darīḥ, as if thou sawest me already dead]; كَأَنِّي بِكَ قَتِيلًا methinks I see thee slain; i.e. كَأَنِّي أَبْصُرُ بِكَ, or كَأَنِّي مُحِشٌّ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as سَارَ بِأَهْلِهِ he set out with his household; دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ he came into his presence in his travelling dress; اشْتَرَى الْحِمَارَ بِلِجَامِهِ he bought the ass together with its bridle; [بِخَيْرٍ well, properly with well-being in answer to the question كَيْفَ أَصْبَحْتَ how do you do this morning?] Under this idea are figuratively represented the following relations:

- (a) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ is not God sufficient for His servant? لَسْتُ بِعَالِمٍ I do not know; مَا رَبُّكَ بِظَلَامٍ لِّلْعَبِيدِ thy Lord will not deal wrongly with His servants; مَا هُمُ بِمُؤْمِنِينَ they are not believers; وَإِنْ مَدَدْتَ الْأَيْدِي إِلَى الزَّادِ لَرَأَيْتَ أَنَا أَسْرِعُ and if hands are stretched out to food, I am not the quickest of them (to do it); فَكُنْ لِي شَفِيعًا يَوْمَ لَا دُفْعًا لِّغَفْوَ قَتُولًا عَنْ سَوَادِ بْنِ قَارِبٍ and be an intercessor for me on the day when no (other) intercessor can avail Sūdād 'ibn Kārib in the least. An example of the rare use of

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَفْقَدُ عَلَى أَنْ يُحْيِيَ ب in affirmative propositions is أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَفْقَدُ عَلَى أَنْ يُحْيِيَ do they not see that God has power to bring the dead to life? [Comp. in Hebrew בְּיָדָאֵי יְהוָה Job xxiii. 13. D. G.]

- (b) The relation between the act and its object. (a) This is always the case after intransitive verbs, as بَخِلَ بِشَيْءٍ he was stingy of something, opposed to سَخَحَ بِهِ he was liberal of it; [تَرَبَّأَ بِوَالِدَيْهِ he treated his father with filial piety; إِذْ أَخْرَجَنِي مِنْ أَلْسِنِ he acted well towards me, when he brought me forth from the prison; أَمَرَ بِهِ فَقَتَلَ he gave an order respecting him, and accordingly he was slain; دَعَا بِي بِالثَّبَاتِ he prayed (God) to grant me steadfastness]; especially such as indicate motion, e.g. جَاءَ أَتَى to come, ذَهَبَ to go away, سَارَ to depart, set out, قَامَ to get up, rise, سَمَا to be high, etc. These verbs are construed with ب and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote; and they must be translated into English by transitive verbs. For example: قَاتُوا بِسُورَةٍ مِثْلِهِ then bring (lit. come with) a sūra (chapter) like it; ذَهَبَ اللَّهُ بِنُورِهِمْ God took away (lit. went away with) their light; قَامَ بِالنَّحْقِ he upheld the truth; نَهَضَ بِأَعْيَاءِ الْأَمَلِكَةِ he took upon him the burden of the government; [سَمَا بِهِ he lifted it up on high; [بِهِ bring thou him, § 59, rem. a]. (β) The same construction is also employed with transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely\*; as بَعَثَ إِلَيَّ بِهِمْ he sent them to me (lit. he performed the act of sending to me in connection with, or by means of, them, using them as the objects

\* [In many cases this construction is the consequence of the omission of the proper object, e.g. with verbs signifying "to send" without mention of the bearer of the message, etc., with those that signify "to throw" without mention of the thing aimed at, etc. D. G.]

- A through which he realized that act; رَمَى بِالسَّهْمِ *he shot the arrow (from the bow)*; أَلْقَى بِيَدِهِ إِيَّاهُ *he gave himself up, or surrendered himself, to him*; سَوْدُ الْحَاجِرِ لَا يَقْرَأَنَّ بِالسُّورِ *dark-eyed (women), who do not read the sūras (the Kor'an)*. This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called *the figurative* بِ; as كَسَرَ أَعَصَا *he broke the stick*, but كَسَرَ قَلْبِي *he has broken my heart* [along with قَلْبِي];
- B جَبَرَ الْعَظْمَ *he set the bone*, but جَبَرَ قَلْبِي *he has comforted my heart* [along with قَلْبِي]. Likewise, أَشَادَ الْبِنَاءَ *he raised the building*, but أَشَادَ بِدُكْرِهِ *he raised his fame as well as أَشَادَ دُكْرَهُ*; جَذَبَ الْحَبْلَ *he drew or pulled the cord*, but جَذَبَ بِضَبْعِهِ *he rendered his name famous* more generally used than جَذَبَ ضَبْعَهُ.] The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, may be expressed by a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.
- C

(c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ *I wrote with the reed-pen*; قَتَلَهُ بِالسَّيْفِ *he slew him with the sword*; يَرْزُقُهُ اللَّهُ الصَّبْرَ بِبَرَكَاتِهِ دُعَائِهِ *God will grant him patience through the salutary power of prayer to Him*; يَتَوَفَّقِي اللَّهُ حَاجَتِي *by God's help I have performed the pilgrimage (to Mekka)*; فَيُظْلِمُ

- D مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God*; فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, f).—Connected

herewith is the use of بِ with surnames, etc., after عُرِفَ *to be known*; أَ as also after كَفَى *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e.g. حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ *Hasan 'ibn 'Alī, known by the name of 'l-Maḡrīnānī*; كَفَى بِاللَّهِ قَرْيَةُ تُعْرَفُ بِبَقْوَى *a village known by the name of Baḡwā*; كَفَى بِاللَّهِ شَهِيدًا *God sufficeth as a witness\**; كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعًا لِلْعَاقِلِ *the pleasure of knowledge is a sufficient motive and incentive to a sensible man*. [Comp. § 49, c.]—The price of any article is also expressed by the preposition بِ after verbs signifying to buy, pay, etc., as being the instrumental means with which the act is performed; e.g. بَعْتُ الثَّوْبَ مِنْهُ *he bought a reed-pen for a dirham*; بَدَيْنَا *I sold the piece of cloth (or the garment) to him* (see § 48, c) *for a dīnār*; وَشَرَوْهُ بِثَمَنِ بَخْسٍ *and they sold him for an insufficient (or trifling) price*; اشْتَرَوْا الضَّلَالََةَ بِالْهَدَى *they have purchased error at the price of truth*; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ *theirs is a painful punishment, for having deemed (the prophet) a liar* (بِمَا كَانُوا); فَكَيْفَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا شَتَا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا *would then that I had, instead of them, a tribe who, when they ride (forth), pour down (on their enemies) from every side, mounted on horses and camels* (بِهِمْ *at the price of them, in exchange for them, = بَدَلَهُمْ*).—[Hence its use after verbs signifying to kill, slay, etc. in the sense of *in retaliation*

\* [In this and the following example the preposition بِ is said to be redundant after كَفَى in order to emphasize the relation between subject and predicate, اللَّهُ being the agent (comp. Bēidāwī i. 211, l. 21 seq., ii. 226, l. 2 seq., Abū Zēid, *Nawādir*, 204, l. 3 seq.). In like manner it is said to be redundant before the predicate in زَيْدٌ بِحَسْبِكَ زَيْدٌ *Zēid is a person sufficing thee*. It is better, however, to take كَفَى as containing its subject in itself, viz. كَفَايَةً, and thus being used impersonally (comp. Fleischer, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]



A *for, as an equivalent for, as* يَفْتَلَنَ بِهِ مِنْكُمْ كُتَيْبٌ certainly, a chief of your tribe will be killed in retaliation for him; بُوْ بِشَيْعٍ تَعْلٍ كُتَيْبٌ be thou slain as an equivalent for the thong of Koldib's sandal.]

REM. a. In such phrases as يَا أَبَى أَنْتَ وَأُمِّي thou art as dear

to me as my father and mother, يَا أَبَى مَنْ وَدَدْتُهُ dear to me as my father is one whom I love, the preposition depends upon the word

B and the literal meaning is: thou art to be, or shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father. This is called by the grammarians بَاءُ التَّنْذِيرِ the ب which expresses ransom; but it is in reality the بَاءُ الثَّمَنِ or ب of price, as used after اشْتَرَى, بَاعَ, etc. (see above, no. c, at the end). In

the same way are used بِنَفْسِي and بِرُوحِي.—Observe also the phrase إِنَّ أَجَبْتَ [or simply فِيهَا] good and well, as أَجَبْتَ

C if thou consentest and obeyest, good and well; if one performs the wuḍū' for the Friday, good and well. This is explained, by an ellipse, as equivalent to أَوْ الْخَصْلَةُ يُنَالُ الْفَضْلُ وَنِعْمَتِ الْفَعْلَةِ أَوْ فِيهِدِهِ الْفَعْلَةُ أَوْ الْخَصْلَةُ هِيَ by this act or practice is excellence attained, and good is the act or practice. Others regard فِيهَا as equivalent to فَعَلَيْكَ فِيهَا, etc., keep thou to it, let him keep to it, etc. (see § 59, rem. a); and other words, such as السُّنَّةُ the practice of the Prophet, or الرُّخْصَةُ the ordinance of indulgence, may be supplied according to circumstances.

D REM. b. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ) he died a little before the Prophet, وَأَيَّامٍ قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ he arrived two months and some days after this, ب is the ب of measure, and quite different in meaning from the accusative of time how long: سَافَرَ قَبْلِي يَوْمَيْنِ means he travelled for two days before me, profectus est

biduum ante me, Germ. er reiste zwei Tage lang vor mir, but A سَافَرَ قَبْلِي يَوْمَيْنِ he started two days before me, profectus est biduo ante me, Germ. er reiste zwei Tage vor mir ab. Observe that ب with its genitive must in this case always be placed after بَعْدَ, قَبْلَ, etc.

REM. c. The preposition without is expressed in Arabic by بِلَا and بِغَيْرِ, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the simple دُونَ (§ 69, f). بِلَا can be used only with an indefinite substantive, بِغَيْرِ [and مِنْ غَيْرِ, as also دُونَ and بِدُونِ] with one B which is either definite or indefinite; as سُلْطَانٌ بِلَا عَدْلِ كَنْهَرٍ a ruler without justice is like a river without water; جِئْتُ بِغَيْرِ ضَرُورَةٍ thou art come without (bringing any) provisions; بِغَيْرِ حَقِّ unjustly; بِغَيْرِ خِلَافٍ without controversy; بِغَيْرِ سَيْفٍ وَدِمٍ مُهْرَاقٍ without sword and bloodshed.—Compare in Hebrew בְּלֹא, בְּדֹא, בְּדֹלִי.

C [REM. d. Observe the phrases مَنْ لِي بِكَذَا who will be responsible to me for such a thing? (where we must supply ضَامِنٌ); نَحْنُ بِاللَّهِ I have done it (where جِئْتُ may be supplied); إِنَّا بِهَا نَتَّقُ we put our trust in God, then in thee (suppl. نَعُوذُ or نَتَّقُ); كَيْفَ بِكَ إِذَا كَانَ كَذَا how wilt thou be, when such a thing is the case? The ب in بِسْمِ اللَّهِ denotes according to some the aid or instrument; others say that we ought to supply أَبْتَدِئُ I begin D with the name of God. In the expressions لَقِيتُ بَرْزِيْدَ الْأَسَدِ I met in Zeid the lion, etc. ب is the equivalent of مِنْ, see § 48, h. On the expressions هُوَ بِعَيْنِهِ or بِنَفْسِهِ see § 139. On the use of ب in the formula أَفْضَلُ بَرْزِيْدٍ see Vol. i. § 184 and rem. a.]

REM. e. The grammarians denote the various uses of ب by saying that it is used لِلْإِلْصَاقِ to express adhesion: لِلظَّرْفِيَّةِ time



- A tion is explained by an ellipse, viz. *كَانَتْ السَّاعَةُ غُدُوَّةً* since the hour, or time, was morning. If another word be connected with *غُدُوَّةً*, it may be put either in the accus. or the genit., as *غُدُوَّةً وَعَشِيَّةً* from morning and evening. Some grammarians admit the nominative likewise, *لَدُنْ غُدُوَّةً*, by an ellipse of *كَانَ*, viz. *لَدُنْ كَانَتْ غُدُوَّةً*.

- REM. b. *لَدَى* differs from *عِنْدَ* (§ 66) in being restricted to material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say *هَذَا الْقَوْلُ عِنْدِي صَوَابٌ* this assertion is right in my opinion; *عِنْدَ فُلَانٍ عِلْمٌ بِهِ* So-and-so knows about it; not *لَدَى* and *فُلَانٍ*. And again you say *لَدَى مَالٍ*, I have money, whether it be about your person or not, whereas *لَدَى مَالٍ* means that you actually have it about you. [ *لَدُنْ* can never form the predicate of a nominal sentence. One may say *زَيْدٌ لَدَيْنَا* Zaid is with us, but not *لَدُنَّا زَيْدٌ*. ]

59. *عَلَى* (with pronominal suffixes *عَلَيْكَ*, *عَلَيْهِ*) over, above, upon, is used:—

- (a) In its original local sense (*لِلْإِسْتِعْلَاءِ*, to denote higher elevation); as *فَأَقْبَلْتُ تَحَوُّمَ عَلَى حَائِطٍ* Zaid is on the roof; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ* and it (the pigeon) began to hover over a wall; *هَذَا نَظَرَ عَلَى الْحَائِطِ صُورَةَ رَجُلٍ* he saw on the wall the figure of a man; *عَلَى ثِيَابٍ قُطْنٍ* I had on cotton clothes; *فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ* and when thou, and they who are with thee, are safe on board the ship. The same sense is further exemplified in: *جَلَسَ عَلَى الْهَائِدَةِ* he sat at the table (because a person sitting at table rises above the level of it); *وَقَفَ عَلَى النَّهْرِ*

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he stood by the river; *قَعَدَ عَلَى بَابِ دَارِهِ* he sat at the door of his house; *وَقَفَ عَلَى رَأْسِ فُلَانٍ* he stood by the head of So-and-so; *فِي وَقْتِ شَهْوَتِهِ فِي الْوُقُوفِ عَلَى خَصَائِصِ أَعْضَاءِ الْحَيَوَانِ* at the time when he was very eager to investigate the peculiarities of the limbs of animals; *الْقَرْيَةُ عَلَى اثْنَيْ عَشَرَ مِيلًا مِنَ الْفُسْطَاطِ* the village is situated at a distance of 12 miles from el-Fostāt; *مَرَّ عَلَيْهِ*, or *جَارَ عَلَيْهِ*, he passed by him; *كَانَ الْحَجَّاجُ أَمِيرًا عَلَى الْعِرَاقِ* el-Hağgağ was B *emir* (or governor) of el-'Irāk; *طَاعَ عَلَى شَيْءٍ* he contemplated or examined something; *إِطْلَعَ عَلَى شَيْءٍ* he became acquainted with, or acquired a knowledge of, something; *قَرَأَ عَلَيْهِ*, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil); *تَلَا الرِّسَالَةَ عَلَيْهِمْ* he read the letter to them; *بَدَأَ بَكْتَابِ الصَّلَاةِ عَلَى مُحَمَّدٍ* he began the book of C (canonical) prayer before Muḥammad, began to read it under him as his instructor. Similarly in the phrases: *غَشِيَ عَلَيْهِ (عَلَيْهَا)* he (she) fainted (lit. there was a covering of darkness over him or her); *أُغْمِيَ عَلَيْهِ* do.; *مَغَشَى عَلَيْهِ (عَلَيْهَا)* in a faint; *سَلَامٌ عَلَيْكُمْ* peace be upon you! *رَحْمَةُ اللَّهِ عَلَيْهِ* God's mercy be upon him (may God have mercy on him).

(b) In a hostile sense, in which case it can generally be rendered by D against or upon; as *خَرَجَ عَلَيْهِ* he went out against him (with an army), he rebelled against him; *دَعَا عَلَيْهِ* he cursed him, § 23; *قَضَى عَلَيْهِ* he pronounced a (legal or other) decision against him, as opposed to *لَهُ*; *فَجَرَ عَلَيْهِ* he rushed upon him; *فَاعِنْ عَلَيْهِ* therefore give aid against him; *يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْبَحَنِ* he must bear his troubles patiently (lit. must exercise patience against them); *كَئِلَا يَكُونُ عَقْلُهُ وَعِلْمُهُ*; *حُجَّةٌ عَلَيْهِ* that his intelligence and his knowledge may not become an

- A *argument against him*; *أَلْفَعُهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا* learning is the soul's cognizance of what is for its good and for its hurt (see § 53, b, γ). Similarly in the phrases: *صَعْبٌ (عَسِيرٌ) عَلَىَّ* difficult for me, opposed to *سَهْلٌ (يَسِيرٌ) عَلَىَّ* easy for me; *عَزِيزٌ عَلَىَّ* difficult for me, but also dear to me, opposed in both senses to *هَيِّنٌ عَلَىَّ*; *خَفِيٌّ عَلَىَّ* hidden from me, obscure to me, opposed to *جَلِيٌّ عَلَىَّ* clear to me. It is therefore construed with verbs signifying to be angry with and to incite or instigate; as *عَتَبَ عَلَيْهِ* he was angry with him; *لَمْ يَكْتَلِبْهُ سَخَطًا عَلَيْهِ* he did not speak to him out of anger with him [and *رَضِيَ عَلَيْهِ* he was content with him, as opposed to *سَخِطَ عَلَيْهِ*]; *أُغْرِيَ أَكْلَبَ عَلَيْهِ* he urged on the dog against him, set the dog at or upon him (به would mean he made the dog attach itself to him). Frequently, however, when construed with these latter verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it\*; e.g. *أَلْحَثَ عَلَى الْفِعْلِ* urging or inciting to action; *خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ* they talked to him, urging him to compose a book; *هَمَّ الْآخِرَةَ يَحْمِلُ* concern for the life to come induces man to do well (lit. carries him towards good); *مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ* what induced you to set up this empty claim? Hence too *حَرِصٌ*, to be greedy or covetous, and its derivatives *حِرْصٌ*, greed, and *حَرِيصٌ*, greedy, are construed with *عَلَى* and the genitive of the thing coveted.—The phrase *دَخَلَ عَلَى فُلَانٍ*, to go in to one, is used when

\* [Hence we can decide only by the context whether *اجْتَمَعُوا عَلَيْهِ* and similar expressions are to be translated by *they collected themselves against him* or *to him*. Similarly *أَعَانَهُ عَلَى الشَّيْءِ* may signify he helped him to avert the thing or to accomplish it.]

the person sought is in his house or room, so that we actually find *دَخَلَ إِلَى فُلَانٍ* merely means to go into one's house or room.

(c) Of a debt which one owes, and a duty which is incumbent upon one; as *دَيْنٌ عَلَيْهِ* he owes a debt, opposed to *دَيْنٌ لَهُ* a debt is due to him; *دَيْنَارَانِ لِي عَلَيْكَ* thou owest me two dinārs (see § 53, b, rem. d); *طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ* the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge); *أَنْ تَفْعَلَ هَذَا عَلَيْكَ* it is incumbent upon thee to do this, thou must do this; *أَنْ تَتَحَرَّرَ عَنِ الْغِيبَةِ عَلَيْكَ* thou must refrain from slander or backbiting. [Hence it is employed with verbs signifying to decree, to make incumbent or unavoidable, as *كُتِبَ*, *أُوجِبَ*, *حُتِمَ*, *قُضِيَ*, etc.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as *فُضِّلَ آدَمُ عَلَى الْمَلَائِكَةِ* Adam's superiority over the angels; *الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا* who love the present life more than the life to come; *أَكْثَرُ (اخْتَارَهُ) عَلَى غَيْرِهِ* he preferred it to the rest, selected it in preference to the others.

(e) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, etc. (properly, the ground or basis on which he stands in these respects). For example: *النَّاسُ عَلَى دِينٍ مُلُوكِهِمْ* people follow, or conform to, the religion of their kings; *قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ* the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon; *كَانَ عَلَى دِينِ الْمَسِيحِ* he followed the religion of the Messiah; *لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ* he found nothing contrary to what he believed; *كَانَتْ عَلَى صُورَةِ إِنْسَانٍ* no matter whether they be endowed with human form or not; *عَشِقَ قَبْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ*



- A he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music; [اسْمُ الْجَنَسِ] *اسْمُ الْجَنَسِ* the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea]; *مَا أَنَا عَلَيْهِ* the state or condition in which I am; *كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ* I was going to comply with (the orders of) the emir's messenger; *وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ* many  
B a cup have I quaffed with delight; *وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ* and he entered the city at a time when its inhabitants were off their guard; *عَلَى صُرُوفِ الدَّهْرِ*, or *عَلَى التَّحَالَاتِ*, amid the changes, or vicissitudes, of time or fortune; *عَلَى التَّائِيدِ* always, continuously.

- (f) Of the ground on which, the cause or reason why, one does a thing; as *أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ* he was seized with a passion for her which he could not restrain (lit. there seized him on her account something which he could not master); *الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ* praise belongs to God for what He has done; *يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ* he reproached him for having neglected to send him a present in return; *وَتَتَكَبَّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ* and that ye glorify God for having guided you; *عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي* why am I to give you my money? *تَأْخُذُ الْجَارِيَةَ وَالْخَادِمَ عَنْ غَيْرِ صَنَاعَةٍ عَلَى وَجْهِهَا أَلْفَ دِينَارٍ وَأَكْثَرَ* a slave, whether female or male, fetches, without taking account of any  
D accomplishments they may possess, only for their faces, a thousand dinārs and more]; *جَاءَ عَلَى أَنَّهُ مَلِكٌ* he came, on the ground of his being a king; *أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ* he came to the king's gate, pretending to be his sister; *لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا* I do not ask you for money on that account (scil. *بِنَاءٍ عَلَيْهِ* building upon it, or *مُعْتَمِدًا عَلَيْهِ* relying on it); particularly in the common phrase *عَلَى أَنْ* building upon, reckoning or relying upon, such and such a thing.

(g) Of the terms or conditions, as the ground or basis, on which anything is done; as *عَلَى هَذَا الشَّرْطِ* on this condition; *أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُعْثُوهُ بِالسَّلَاحِ* he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons; *صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ* he made peace with him on (the condition that he should pay him) a thousand dirhams.

(h) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as *أُعَذِّبُكَ عَلَى كِبَرِ سِنِكَ* I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see f); *قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِهِ* he slew a lion, notwithstanding his extreme youth; *تَجْرَى عَلَى مَسَاوِيهَا* horses run, notwithstanding their vices, or diseases; *إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ* verily thy Lord is merciful unto men, despite their wrong-doing (compare *لَا*, Job x. 7, xvi. 17); *فِيهَا عَلَى الْإِثْمِ* she can gallop in spite of her fatigue. R. S.]

(i) Of the rule or standard according to which something is done; as *عَلَى نِسْبَةِ مَحْفُوظَةٍ* after this manner; *عَلَى هَذِهِ الطَّرِيقَةِ* according to a duly observed proportion; *عَلَى مَا رَأَيْتُ فِي الْكُتُبِ* according to what I have seen (stated) in books; *عَلَى مَا حَكَاهُ* according to what he related. [Hence its construction with the verbs *جَبَلَتْ* (ضَرَبَ, طَبَعَ, جَبَلَ) as *جَبَلَتْ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا* hearts are created with a tendency to love him who does good to them and to hate him who does evil to them; *يُحْمَلُ اللَّفْظُ عَلَى نَقِيضِهِ* a word is made to accord in form with its contrary in meaning. D. G.]

(j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as *عَلَى*

A **أَمْرٌ تَقُولُونَ عَلَى اللَّهِ مَا** *he said concerning this, on this matter*; **لَا تَعْلَمُونَ** *or do ye say concerning (or of) God what ye know not?*

[(k) Of a person who is excluded or thrust back (comp. **دُونَ**, § 69, f), as **تَوَلَّوْا عَلَيْهِمْ هَذَا الْأَمْرَ** *make yourselves masters of this business over their heads, excluding them* (Tab. i. 1841, l. 13, 1842, l. 10, 13); **أَرَعَى سَائِرَ بِلَادِ الرَّبَذَةِ النَّاسَ عَلَى بَنِي ثَعْلَبَةَ** *he made the whole land of ʿr-Rabāḍa public pasture ground, without taking notice*

B **أَتَجِيرُ عَلَيْنَا عَدُوَّنَا** (Tab. i. 1879, l. 6); *dost thou grant protection to our enemy in spite (defiance) of us?* D. G.]

REM. a. Observe the following phrases: **فَخَذَ عَلَيَّ بِهِ** *fetch him to me*, scil. **أَدْخُلُوا** or some similar word (see b, at the end); **عَلَى الرَّأْسِ**

**وَالْعَيْنِ** *(it is) upon the head and eye*, i.e. *it shall be done most willingly and promptly*; **عَلَى الْبَرِيْقِ** *on an empty stomach, fasting* (lit. *on the saliva*); **عَلَى حِينٍ (عَبْدٍ مُلْكٍ) فُلَانٍ** *in the time, or*

C *reign, of So-and-so*; **عَلَى يَدَيْهِ (يَدِهِ)** *or simply عَلَيْهِ, by his means, through him*, as **وَأَتَيْنَا مَا وَعَدْتَنَا عَلَى رَسُولِكَ** *and give us what Thou hast promised us by Thy apostles*, **قَالَ عَلَى لِسَانِ رَسُولِهِ** *He said it*

*by the mouth* (lit. *tongue*) *of His apostle*\*; **لَا بَأْسَ عَلَيْكَ** *for لَا عَلَيْكَ* *there is no fear for thee* (§ 39, d, rem. a), **لَا عَلَيْكَ أَنْ تَفْعَلَ** *do what thou likest*; and the adjurations **بِحَيَاتِي عَلَيْكَ**, **بِاللَّهِ عَلَيْكَ** *I implore thee by God, by my life* (to do so and so), which are usually followed

D *by the particle* **إِلَّا** [or **لَمَّا**], lit., *this oath with all its consequences be upon you, if you do not do so and so*.—The phrase **عَلَيْكَ زَيْدًا**, *seize Zaid*, has already been mentioned in § 35, b, δ, rem. b. In this sense **عَلَيْكَ** is also construed with the preposition **بِ** [§ 56, b]; as **عَلَيْكُمْ بِالرِّجَالِ** *attack those men*, **عَلَيْكُمْ بِأَيَمَامَةِ** *invade ʿl-Yemāma*; **عَلَيْكَ بِالرَّفَقِ** *keep thou to gentleness*].

\* **عَلَى لِسَانِ فُلَانٍ** often signifies *under somebody's name*, i.e. *falsely ascribed to him*. D. G.]

REM. b. As being originally a substantive, **عَلَى** may take the preposition **مِنْ** before it, **عَلَى مِنْ** *from off* (lit. *from upon*, Heb. **עַל מִן**); as **نَزَلَ مِنْ عَلَى فَرَسِهِ** *he dismounted from his horse*; **غَدَتْ مِنْ عَلَيْهِ بَعْدَ** *he sprang from off its back*; **عَلَى ظَهْرِهِ** *she (the bird called kaṭā) left it (her young or her nest) in the morning, after her time of abstinence from water was at an end (when she could no longer abstain from drinking)*; **أَنْتَ مِنْ عَلَى** *thou on the right hand and I on the left*. B

60. To these three classes of prepositions may be added **مُنْذُ** or **مُذْ** *since*, **وَ** and **تَ** *by* (in swearing), and **كَ** *like*, *as*.

61. **مُنْذُ** is derived, by assimilation of the first vowel, from **مِنْ** and **ذُو** (see Vol. i. § 340, with rem. c, and § 347, with the rem. b C and e, and compare the phrase **فَيَعُودُ مِنْ ذِي قَبْلُ** *that he may return to his former condition*). It is contracted into **مُذْ**, which usually becomes in the *waṣl* **مُذْ** (see Vol. i. § 20, d and § 358, i). These words signify *from which time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of\*. For

\* [Theoretically **مُنْذُ** or **مُذْ** is construed with a definite noun of D time in the *nominative* to designate the *terminus a quo*, as **مُذْ يَوْمَ الْجُمُعَةِ** *since it was Friday*, i.e. *since last Friday*; with an undefined noun of time in the *nominative*, when the expired period is spoken of, as **مُذْ سَنَةٌ** *it is a year since*; with a defined noun of time in the *genitive* to mark a yet unexpired period, as **مُنْذُ الْيَوْمِ** *since the beginning of this day*, i.e. *to-day*. But in course of time THE CONSTRUCTION WITH THE GENITIVE PREVAILED IN ALL CASES. Comp. Fleischer, *Kl. Schr.* i. 408—411, ii. 100 seq.]

- A example : مَا رَأَيْتَهُ مُنْذُ يَوْمِ الْجُمُعَةِ I have not seen him since last Friday (lit. the terminus a quo is Friday), or مُذْ يَوْمَانِ for the last two days, or مُذْ أَوَّلِ مِنْ أَوَّلِ مِنْ أَمْسٍ since last year, or مُذْ أَوَّلِ مِنْ أَوَّلِ مِنْ أَمْسٍ since the day before the day before yesterday ; مُذْ أَتَتْصَافَ اللَّيْلِ from midnight till the time when the sun has passed the meridian ; مُذْ أَوَّلِ الشَّهْرِ إِلَى مُتْتَصِفِهِ from the first of the month to the middle of it ; أَلَمْ تَرَ مُذْ عَامَانِ أُمْلَاكَ عَصْرْنَا بِصُحُحٍ بِهِمُ لِلْمَوْتِ وَأَلْقَتَلِ صَانِعُ أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter ? مُنْذُ خَمْسَةِ أَيَّامٍ I know that he has been starving for the last five days ; مَا كَلَّمْتَهُ مُذْ شَهْرِنَا هَذَا I have not spoken to him since (the beginning of) this month, or مُذْ يَوْمِنَا, or مُنْذُ الْيَوْمِ, since this morning, to-day.

- C REM. a. The lexicographers give the rare forms مُنْذُ and مُذْ. — مُذْ may be pronounced in the wasl as مُدْ, and the forms مُنْذُ and مُذْ are also mentioned.

REM. b. مُنْذُ and مُذْ are used لِبَيِّنَاتٍ فِي الزَّمَانِ to denote the commencement of the limit in time, or, as it may be otherwise expressed, to denote الْأَمَدُ the starting-point, or أَوَّلُ الْمُدَّةِ the commencement of the period, and جَمِيعُ الْمُدَّةِ the whole of the period.

- D

REM. c. مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote time. They may, however, be directly connected with propositions ; as مَا رَأَيْتَهُ مُنْذُ خَلْقٍ I have not seen him since he was born, or قَدْ عَشْتُمَا مُصْطَحِبَيْنِ مُنْذُ رَحَلِ الْقَوْمِ since the tribe departed ; كُنْتُمَا صَغِيرَيْنِ ye two have lived as companions since ye were little ; لَمْ يَنْسِنِي ذِكْرُكُمْ مُذْ لَمْ الْأَقْرَبُ عَيْشٍ no life (however comfortable)

has made me forget you, since the time that I have not met you (since I no longer meet you) ; مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِيًّا he has not ceased to be handsome from the day his hands fastened his robe ; مَا زِلْتُ أَنْبِغِي آثَالَ مُذْ أَنَا يَافِعٌ I have not ceased to seek after wealth from the time I grew up.

REM. d. The Bedawin use مِنْ instead of مُنْذُ, as مِنْ سَنَةٍ = مُنْذُ سَنَةٍ. Compare the Kor'an, ix. 109, أُسِّسَ عَلَى الْتَّقْوَى مِنْ أَوَّلِ يَوْمٍ, which was founded upon the fear of God from the first day.

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by ; as وَاللَّهِ by God ! وَرَبِّ الْكَعْبَةِ by the Lord of the Ka'ba (the mosque of Mèkka) ! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted ; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see § 56). Sometimes the particle فَ is prefixed to وَ, as فَوَاللَّهِ by God then ! — The particle ث (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like وَ, but is seldom used except in the oath تَاللَّهِ by God ! Other examples mentioned by the grammarians are : تَرَبِّ الْكَعْبَةِ by the Lord of the Ka'ba, تَرَبِّي by my Lord, تَأْتَرَحْمَنِ by the Compassionate, and تَحْيَاكَ by thy life.

REM. a. The oath (الْقَسْرُ), whether expressed by وَ, بِ, or ث, requires a complement (جَوَابُ الْقَسْرِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جُمْلَةٌ اِسْمِيَّةٌ مُثَبَّتَةٌ), it is introduced by لَ, as وَاللَّهِ لِمُحَمَّدٍ رَسُولُهُ by God, verily Muhammad is His apostle ; or بِاللَّهِ إِنَّ مُحَمَّدًا رَسُولُهُ, in which case لَ may be prefixed to the predicate, as وَاللَّهِ إِنَّ مُحَمَّدًا لَرَسُولُهُ. If the complement

- A be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثَبَّتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَلِلَّهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ by God, 'Abū Gahl is dead indeed; but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَلِلَّهِ لَأَفْعَلَنَّ by God, I will do it! [see § 19, a]. If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَلِلَّهِ مَا by God, Muhammad is not a liar; وَلِلَّهِ مَا كَذَبَ by God, Muhammad has not lied; وَلِلَّهِ لَا يَهْلِكُ الْآمُونُ by God, the believer shall not perish! [On the oath preceding conditional sentences, see § 17, c, rem. a, (1).]

REM. b. In such phrases as مَنْ أَرَبَ لَأَفْعَلَنَّ by the Lord, I will do it! مَنْ رَبِّي, or مَنْ رَبِّي by my Lord! مَنْ أَلَّهِ, مَنْ أَلَّهِ, مَنْ أَلَّهِ, and مَنْ أَلَّهِ, by God! the words مَنْ and مَر are abbreviations of أَيْمُنُ oaths (see Vol. i. § 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard مَنْ and مَنْ in مَنْ رَبِّي as being really the preposition مِنْ (§ 48).

63. Among the prepositions is usually reckoned كَ as, like. This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ likeness. It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun in the genitive (see § 73); as وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ and on the top of it (the pillar) is (something) like a pointed cap, = مِثْلُ الْقَلَنْسُوَةِ; لَنْ يَنْهَى ذَوِي سَطَطٍ كَالطَّعْنِ nothing hinders oppressors (or wrongers) like a lance-thrust; إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاحِرٌ ضَعِيفٌ no one crows over thee like a feeble boaster (one who has little reason to boast); بِمِثْلِ السُّودَانِ with (a horse) like a falcon (in speed) = بِمِثْلِ السُّودَانِ; يَضْحَكُنَّ عَنْ كَأَثَرِ الدُّنْيَا they laugh so as to show (teeth) like

melting hailstones (as white as hailstones); تَتَّخِذُ فِي الشَّجَرَةِ الْعَادِيَةِ A it makes in (at the foot of) an aged tree (something) like a cell, to which it resorts, = مِثْلُ آثَرٍ; تَبْرُزُ كَالْقَرْنَيْنِ it puts forth (something) like two horns. The name of preposition can be applied to it, at the most, only when it virtually stands in the accusative, as a صِفَةٌ, adjective or relative adjectival clause, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ thou camest like Zaid, i.e. جِئْتَ مَجِيئًا كَمَجِيئِهِ (مِثْلُ مَجِيئِهِ) thou camest a coming B like the coming of Zaid. Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or agent; i.e. جِئْتَ (مِثْلُ زَيْدٍ) thou camest being like Zaid.

REM. a. كَ is [frequently joined to the personal pronouns of the 3d person, as كَهُوَ, كَعَبِي, كَهِيَ, etc., sometimes also to those of the 2d and 1st person, as كَأَنَا, كَأَنْتَ, but] very rarely to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَالًا كَهُ وَلَا كَهِنَّ إِلَّا and thou dost not see a husband or wives like him and like them, save one who is jealous; and equally rare is the use of the redundant مَا after it, as وَنَعْلَمُ أَنَّهُ كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمٌ and we know that he is, like (other) men, sinned against and sinning (جَارِمٌ in rhyme for جَارِمٌ). In Hebrew כְּ and כִּי, or כִּי, are used; but with the other pronominal suffixes כִּי = כִּי is always employed, as also occasionally before substantives.

REM. b. كَ is sometimes used redundantly along with the synonymous مِثْلٌ as تَبْسُ كَمِثْلِهِ شَيْءٌ there is nought like Him.—[On the compounds كَر and كَاتِبِينَ see Vol. i. §§ 351, rem., 353, rem. c. On the elliptical phrase كَمَا أَنْتَ keep where thou art, see w. 11.



- A the Gloss. to Tabarī. Sometimes كَمَا means *as soon as*, e.g. سَلِّمْ كَمَا تَدْخُلُ salute as soon as thou enterest. D. G.]

REM. c. لَ is said by the grammarians to be used لِلتَّشْبِيهِ to compare (one object with another).

[REM. d. كَمَا may be prefixed adverbially to a verbal clause, like رَبَّنَا (§ 84, rem. b) and with just the same meaning, as أَنْتَظِرُنِي كَمَا آتَيْكَ وَأَرْقُبُنِي كَمَا أَلْحَقَكَ wait for me, perhaps I may come to thee, and look out for me, perhaps I may overtake thee ;

B قُلْتُ لِشَيْبَانَ أَدْنُ مِنْ لِقَائِهِ كَمَا تُغْدِي الْقَوْمَ مِنْ تَوَائِهِ I said to Šeibān, try to draw near to him (the ostrich), perhaps thou mayest procure a morning meal for the men with his roasted flesh.]

64. Many words, which are obviously substantives in the accusative of place (see § 44, b), may be conveniently regarded in a certain sense as prepositions ; e.g. عَنْدُ, قَبْلُ, بَيْنَ, تَحْتَ, فَوْقَ, and دُونَ.

- C 65. نَحْوُ (the accusative of نَحَا to go towards ; comp. § 82, g) means (a) towards a place, as ثَمَّ يَسِيرُونَ نَحْوَ خَرَجَ نَحْوَ مَكَّةَ then they will journey towards Jerusalem ; he set out towards, or in the direction of, Makkah ; and (b) according to, as نَحْوَ قَوْلِهِ according to his saying, as he says (compare the use of لَ in § 53, d).

- D 66. عِنْدُ (the accusative of عِنْدَ a side or quarter) signifies beside, near, by ; as عِنْدَ الْحَائِطِ at, near the wall ; وَكَانَ يَضَعُ عِنْدَهُ دِفَاتِرَ and he used to lay notebooks beside him ; لَا يَبْتَدِئُ الْكَلَامَ and he must not commence to speak before him unless with his permission. Used of time, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after ; as فَقَالَ عِنْدَ مَوْتِهِ and he

§ 66] The Verb.—3. Gov't of Verb.—(b) Prepositions: عِنْدُ. 179

said as he was dying ; جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ I came to thee at sunrise ; عِنْدَ ذَلِكَ whilst this took place or immediately after this took place, hereupon ; عِنْدَ مَا whilst, during, or immediately after.—Further, عِنْدُ like مَعَ (§ 57), implies [a] possession and [b] comparison ; as (a) مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ I had only a single dīnār by me ; مَا عِنْدَ النَّاسِ لَا أَقُولُ كَثْرَ عِنْدِي what the people have or possess ; عِنْدِي خَزَائِنُ اللَّهِ I do not say to you, With me (known to me) are the hidden things of God ; لِي عِنْدَ فُلَانٍ حَاجَةٌ I want a thing of such a one ;

B عِنْدَهُ خَيْرٌ وَفَضْلٌ he possesses goodness and excellence. Hence you say of a woman كَانَتْ عِنْدَ فُلَانٍ she was married to such a one, in which signification it is a synonym of تَحْتَ (§ 68) ; (b) عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّ عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّهِ notwithstanding his youth as compared with the age of Mo'ād ;

C مَلُوكُ الْأَرْضِ عِنْدَ اللَّهِ تُرَابٌ the kings of the earth are dust compared with (lit. at the side of) God.—Lastly عِنْدُ (like the Latin apud, Fr. chez, and Persian نَزْدِيكَ) implies in one's mind, in his opinion ; as مَا فَعَلَهُ مَشَايِخُنَا the right thing in my opinion is what our shēikhs have done ; كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ his opinion was that the Kor'ān was created ; عِنْدَكُمْ بِسْتَحِيلٍ أَنْ يَفْعَلَ according to you it is impossible that He should do it.

REM. a. [عِنْدَكَ means keep where thou art, take care, and also D advance.]—On the phrase عِنْدَكَ زَيْدًا = زَيْدًا, see § 35, b, δ, rem. b.—On the difference between عِنْدُ and لَدُنْ or لَدَى, see § 58, rem. b.

REM. b. عِنْدُ is sometimes (in modern Arabic generally) pronounced عِنْدَ, rarely عِنْدُ. It corresponds in form to the Heb. לְאִמְרֵי, but in signification also to לְאִמְרֵי.

- A REM. c. Nearly synonymous with *عِنْدَ*, in its local sense, is *قَبْلَ* (the accusative of *قَبْلَ* front), Lat. *coram, apud, penes*; as *حَاضِرٌ قَبْلَهُ* present before him; *لِي قَبْلَ فُلَانٍ حَقٌّ* I have a claim upon So-and-so; *فَمَا لَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْبَطِينَ* and what (has come) to (for) the unbelievers that they run hastily around thee? It also signifies towards, as *لَيْسَ آتِبِرُ أَنْ تَوَلَّوْا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ* piety does not consist in your turning your faces towards the east and the west.
- B

67. *بَيْنَ*, between, among, is the accusative of the substantive *بَيْنَ*, signifying intervening space, which may be regarded either as uniting or as separating two or more objects, whence *بَيْنَ* may be construed with verbs of either meaning; as *جَمَعَ بَيْنَنَا* he united us, *فَرَّقَ بَيْنَنَا* he parted us, lit. he united our separation and parted our connection; *أَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ* God has united your hearts.—If two genitives follow *بَيْنَ*, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction *وَ* inserted; as *بَيْنِي وَبَيْنَهُ* between me and him; *بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ* between you and your brother. But if both are substantives, this is not usually done; as *بَيْنَ السَّمَاءِ وَالْأَرْضِ* between heaven and earth; *بَيْنَ حَرَّانَ وَالرُّهَا* between Harrān and 'ar-Ruhā (Edessa); *بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ* between the Flood and the Hīgra.—Instead of the simple *بَيْنَ*, we often meet with *مَا بَيْنَ* what is between, and *فِيمَا بَيْنَ* in what is between; as *وَاللَّبَّ مَا بَيْنَ* and the kernel between its two shells; *اقْتَتَلُوا فِيمَا بَيْنَهُمْ* they fought with each other; [*بَيْنَ الْيَّامِ* or *بَيْنَ الْيَّامِ* in or during the space of several days]. Both *بَيْنَ* and *مَا بَيْنَ* are often used in the sense of both—and, and of partly—partly (*tam—quam, partim—*
- C
- D

partim); as *مَا بَيْنَ مَعْرُوفٍ وَمَجْبُورٍ* partly known and partly unknown; *مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ* there came to me both rich and poor; *الْقَوْمَ بَيْنَ قَتِيلٍ وَأَسِيرٍ* the tribe was partly slain, and partly taken prisoners; [*بَيْنَ بُرْدٍ وَمَجْسَدٍ* sometimes in a *bord* (a garment made of a certain kind of cloth) and sometimes dressed in a saffron robe. R. S.]. In such cases *بَيْنَ* or *مَا بَيْنَ* holds the place of a substantive expressing that which unites both objects as parts of one whole.—If we wish to indicate the entire interval between two places or points of time, *إِلَى* is used before the second substantive; as *بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ* between *el-Baṣra* and *Mekka*; *بَيْنَ الْيَوْمِ الثَّانِي مِنْ شَبَاطٍ إِلَى الْيَوْمِ الثَّامِنِ مِنْ أَذَارَ* between the second day of *Šubāt* and the eighth day of *ʿAdār*.—Observe the phrases [*بَيْنَ أَظْهُرِهِمْ* or *بَيْنَ يَدَيْ* in the midst of them]; *بَيْنَ يَدَيْ فُلَانٍ* before any one, in his presence, lit. between his hands; as *قَبْلَ الْأَرْضِ بَيْنَ يَدَيْ الْخَلِيفَةِ* he kissed the ground before the caliph; *إِنْهَزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ* I have sinned before thee; *أَخْطَأْتُ بَيْنَ يَدَيْكَ* the fleeing of the wolf before him (the dog); of time, *بَيْنَ يَدَيْهِ* confirming what was before it (or preceded it); *إِنْ هُوَ إِلَّا نَذِيرٌ* he is nought but a warner to you before a severe punishment; in the plural, *وَيَضَعُهَا بَيْنَ* and he began to break up the fowls and to set them before us.

C

D

REM. From *بَيْنَ* are formed the conjunctive adverbs of time *بَيْنَمَا* and *بَيْنَمَا* whilst, which naturally exercise no influence upon the following clause; as *بَيْنَمَا نَحْنُ نَرْقُبُهُ أَتَانَا* whilst we were watching for him, he came to us; *بَيْنَمَا نَحْنُ نَسُوسُ النَّاسَ* whilst we govern the people; *بَيْنَمَا نَحْنُ فِي الْحَدِيثِ* whilst we were conversing; *بَيْنَمَا نَحْنُ فِي الْأَوَاقِيمِ* whilst the people are in their markets. [Comp. Vol. i. § 362, b.]

- A 68. *تَحْتَ* (the accusative of *تَحْتُ* the lower or under part) signifies *below, beneath, under*, as *مَا تَحْتَ الْأَثَرِ* what is beneath the soil; *وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا* and under it (the wall) was a treasure of theirs; metaphorically, *سَارَ تَحْتَ اللَّيْلِ* he travelled under (the shade of) night; *تَحْتَ يَدِهِ*, or *تَحْتَ أَمْرِهِ*, under his power or authority. It is said of a married woman, *كَانَتْ تَحْتَ فُلَانٍ* she was under (the authority of) So-and-so, as *تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ* B they were under two righteous servants of ours (viz. Noah and Lot).

REM. a. *تَحْتُ* has a diminutive *تَحَيْتُ* a little below or under.

REM. b. Opposed to *تَحْتُ* is *فَوْقُ* (the accusative of *فَوْقُ* the upper part), with its diminutive *فَوْقِي*, signifying *above, over, upon*, as *فَوْقَ سَرَاةٍ أَذْهَمَ مُلْجِمٍ* upon a well-beaten road; *فَوْقَ مَوْرِ مَعْبَدٍ* upon the back of a bridled black (horse); *الْعِمَامَةُ فَوْقَ الرَّأْسِ* the turban is upon the head; metaphorically, *وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ* and He is the All-powerful over His servants; *وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ* C and (I) will place those who have followed thee

*فَوْقَ الَّذِينَ كَفَرُوا* and (I) will place those who have followed thee above those who have not believed; *زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ* we will add to them a punishment in addition to the punishment for their corrupt doings; *فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ* and if they be females more than two; *فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ* D he treated it worse than he had treated Aleppo; *بَعُوضَةٌ وَمَا فَوْقَهَا* a gnat and what exceeds it (in smallness or in largeness); *وَهُوَ دَابَّةٌ* and it is an animal a little above the size of a cat].

69. *دُونُ* (the accusative of *دُونُ* what is beneath, under, less, or inferior, related to *دَنَا* to come near, and *دَنُو* to be low or vile), with its diminutive *دُونَيْنِ*, and *مِنْ دُونِ*, in which combination *مِنْ* has a partitive force, signify *under, below, beneath*. They indicate:—

§ 69] The Verb.—3. Gov't of Verb.—(b) Prepositions: *دُونُ*. 183

(a) That a person or thing dwells or is situated, or that an action A takes place, *below* some place, or *near* it; as *دُونُ قَدَمِكَ خُدَّ عَدُوِّكَ* may the cheek of thy enemy be under thy foot; *دُونُ* *إِنْ بِالْبَيْعِ الَّذِي دُونُ* in the ravine that is below Sela' (there lies) a murdered man; *مَضْرُفَا دُونِهَا مِنْ أَلْبِلَادِ* they met near San'a' *دُونُ* *صَنْعَاءَ* Egypt and the adjacent countries.

(b) That one person or thing comes *near* or approximates to B another, especially a higher one (properly, stands under it, does not reach it); as *فَالْحَقْنَا بِأَثَادِيَاتٍ وَدُونَهُ جَوَاحِرُهَا* and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind; *ذَاكَ دُونُ ذَاكَ* this is nearer than that; *أَدْنُ دُونِكَ* come nearer (to me)! lit. approach not far from yourself (towards me); *زَيْدًا دُونَكَ* seize Zaid (who stands not far from you, see § 35, b, δ, rem. b); *دُونَكَ الدِّرْهَمَ* take the dirham; *دُونَكُمْوهُ* C take ye him.

REM. *دُونُكُمْ* and *دُونَكَ*, as interjections, are equivalent to *أَمَامَكُمْ* (see § 35, b, β) [and *عِنْدَكَ*, § 66, rem. a], look out! take care! [sometimes advances!] as *دُونَكَ صِرَاعِي* beware of wrestling with me; *دُونَكُمْ لَا تَقِيلُوهُمْ* take care [or advance] (and) give them no quarter; [*دُونَكَ فَتَمَرَّسْ بِي* take care (or advance) and keep to me].

(c) That one space, distance, or number, does not equal or D complete another; as: *وَبَيْنَهُمَا دُونُ رَمِيَةِ حَجَرٍ* and between them there was less than a stone's throw; *لَيْسَ فِيهَا دُونُ خَمْسِ أَوْاقٍ صَدَقَةٌ* there is no poor-rate (to be exacted) on what is under (or less than) five ounces; *لَنْ نَقْبَلَ لِبَسْعُوْدٍ دُونُ عَشْرِ دِيَّاتٍ* we will not accept for Mas'ud less than ten fines for homicide.

(d) That one thing is smaller or worse than another; as *الْثَنَاسُ دُونُ الْفِضَّةِ وَالْحَدِيدُ دُونُ الثَّنَاسِ* copper is of less value than silver,

A and iron of less value than copper ; *الَّذِي يَقُومُ بَعْدَكَ دُونَكَ* he who shall arise (as king) after thee, will be inferior to thee ; *وَمِنْ دُونِهِ عِزُّ الْعُلَى* and magnificent splendour in the retinue of princes is less (glorious) than it (learning).

(e) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect B opposed to the other : as *مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ* some of them are good, and some of them not so (lit. and some of them remain under that, do not attain to that quality) ; *إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ* ; *وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ* verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth\* ; *وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا* ; *وَدُونَ ذَلِكَ* and of the evil spirits some who should dive for him (into the C sea) and do work other than that. In this sense *دُونَ* is equivalent to *غَيْرَ* (see § 82, d). [Hence it can also signify beyond, of higher quality, as in the last quoted sentence, where it may be rendered by *and still greater works*. Likewise when a man has said *إِنَّ زَيْدًا لَشَرِيفٌ* verily, Zaid is a noble man, another replies *وَدُونَ ذَلِكَ* and above that ; *ثَوَى بَدُونٍ مَا يَقْوَى بِهِ عَلَيَّ* thou art more powerful than 'Alī. D. G.]

D (f) That a person or thing is excluded or excepted, neglected or postponed (properly that the action affects him or it to a less degree than it does another) ; as *يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ* he invokes, to the exclusion or neglect of God, what can neither injure him nor benefit him, he invokes what can neither etc., but not God ; *أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ الْأَصْنَامَ مِنْ دُونِ اللَّهِ* the people of this city

\* [Many interpreters render the words *وَمِنْهُمْ دُونَ ذَلِكَ* by *and others (that are) below them*, and *بِمَا دُونَ ذَلِكَ* by *and what is less than that*. Compare Fleischer, *Kl. Schr.* i. 417.]

worship idols and not God ; *وَلَيْ وَلَا نَصِيرَ* ; *عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ* ; *هَذَا لِي* ye have no patron and no helper except God ; ye act according to one of these two (rules), but not the other ; *دُونَكَ* this belongs to me exclusively of thee, thou hast no part or share in it ; *يَنْبَغِي أَنْ يَخْتَارَ الْقَتِيقَ دُونَ الْمُحَدَّثَاتِ* he ought to choose the old in preference to the new ; *وَأَتَّكُم دُونَ الْأَنَامِ طَرًّا* and he sought you out in preference to all other men.—Here must also be mentioned B *دُونَ الْجَهْرِ مِنْ* , and the rarer *بَدُونِ* , in the sense of *without* ; as *دُونَ* *لَيْسَ أَكْتِسَابُ أَثَالٍ دُونَ مَشَقَّةٍ* wealth cannot be acquired without trouble ; *إِنَّ الْإِسْنَادَ لَا يَتَأْتَى بِدُونِ طَرَفَيْنِ* the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute, or predicate, and a subject ; *يَأْخُذُهَا تُجَّارُ بِلَادِ الْتَعْبَرِ بِدُونِ ثَمَنِ* C of Malabar take them without (paying any) price (for them) ; *فَلَا مَجْدَ* *دُونَ* *يُنْتَى بِدُونِ الْجِهَادِ وَلَا جَهْدٍ يَغْنَى بِدُونِ الْقَدَرِ* for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour, *الْقَدَرُ* in rhyme for *الْقَدَرُ*).

(g) That one object is placed before another, either (α) as a hindrance or obstacle to prevent a person from getting at it, or (β) as a protection to defend it from some one ; e.g. *دُونَ ذَلِكَ جَمْرُ الْغَضَا* D *بِقَادٍ* before this there are the coals of the gadā and the stripping of the katād, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the gadā being noted for its long retention of fire, and the katād for the number and size of its thorns) ; *إِنَّ مَزَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ* the time or place for visiting her is near, but there are many terrors in the way ; *لَيْسَ دُونَهُمْ* *وَكَانَ مِجْنَى* there is no curtain or barrier in front of them ;



- A *my shield (or protection) against those whom I feared was three persons*; *إِنَّ أَمْرَ الْقَيْسِ جَرَى إِلَى مَدَى* *Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; *دُونَ النَّهْرِ جَمَاعَةٌ* *(thou reachest) the river, there is a number of men (to be encountered), = قَبْلُ أَنْ تَصِلَ إِلَى النَّهْرِ*. Hence verbs signifying to shut a door against
- B one, to fight for one, and the like, are construed with *دُونَ* (compare § 49, a); e.g. *ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا* *then he struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her)*; *قَاتَلَ دُونَهُمْ سَاعَةً* *he fought for, or in defence of, them for some time*; *إِنَّ الْحَبَّ الصَّادِقَ يَبْذُلُ* *a true friend gives up his life for his friend*; *دُونَ مَحْبُوبِهِ* *unless indeed the fire* *إِلَّا أَنْ تَقْدَرُ نَارُ الْجُوعِ وَتَحُولَ دُونَ التَّجُوعِ* *of hunger burn and stand in the way of sleep*. In this case *دُونَ* is synonymous with *أَمَامَ* *in front of, before*.—Hence too it often denotes *on this side of (cis, citra)*; as *جَمِيعُ مَا دُونَ جِيحُونَ* *all the region on this side of the Oxus*; in which case it is opposed to *وَرَاءَ* *behind, beyond*, as *وَرَاءَ النَّهْرِ* *Transoxania (lit. what is beyond the river Oxus)*.

REM. Other important words belonging to this class of prepositions are:—

- D (a) *قَبْلُ* *with its diminutive قَبِيلٌ, before, of time*; as *قَبْلُ مَوْتِهِ* *before his death*; *يَا لَيْتَنِي مِثْ قَبْلُ هَذَا* *O would that I had died before this!* *وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ* *and I know what happened to-day and yesterday before it*; *قَبْلُ التَّهْدِيدِ* *before threatening (without waiting to threaten)*; *قَدِمَ مَكَّةَ قَبْلَ الْهَدْيَةِ* *he came to Mekka before (his coming to) El-Medina*.—Opposed to it is *بَعْدَ*, diminutive *بَعْدَى* *after*; as *بَعْدَ ثَلَاثَةِ أَيَّامٍ* *after three days*; *بَعْدَ*

*after thy arrival*; *بَعْدَهُ* *after him, i.e. after his departure*, *أَوْ بَعْدَ عَهْدِي* *or after his death*; *قَدْ تَغَيَّرْتَ بَعْدِي* *thou hast become changed after me, i.e. after I parted from thee, since I last saw thee, = بَعْدَ عَهْدِي* *and what is there after the truth (when the truth is gone), but error?* [Tropically *فُلَانٌ كَرِيمٌ* *So-and-so is generous and moreover well educated*. A synonym of *بَعْدَ* is *غِبَّ*.]

(b) *أَمَامَ* *and قُدَّامَ, before, of place*; as *أَنْ لَا يَمْشِيَ أَمَامَهُ* *that he should not walk before him*; *قَبْرُهُ قُدَّامَ الْبَابِ* *his grave is before the gate*; *قُتِلَ فِي حِصَارِ قَلْعَةِ سَابُورَ قُدَّامَ الْأَمِيرِ* *he was killed at the siege of the castle of Sabūr before the emir (in his presence, = بَيْنَ يَدَيْهِ)*; tropically, *الصَّلَاةُ أَمَامَكَ* *the (time of) prayer is before thee*; *بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ* *nay, but man wishes to go on in his wickedness (in the time that is) before him*. [On the use of *أَمَامَكَ* as an interjection see § 35, b, β.]

(c) *وَرَاءَ* *behind*; as *دَخَلَ عَنَتْرَ وَرَاءَهَا* *Antar came in behind her (her back being turned to him)*; *فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ* *they cast it behind their backs*; *مَا وَرَاءَكَ* *what is behind thee? i.e. what news dost thou bring? hence beyond (Lat. trans, ultra), opposed to دُونَ* (see § 69, g, at the end); and relating to time, *after*, as *وَيَكْفُرُونَ* *but they disbelieve in what (hath been sent down or revealed) after it (the Pentateuch)*; tropically, *beyond, besides, more than*, *وَمَا وَرَاءَ ذَلِكَ بُلْغَةُ مَجْلِسٍ* *but anything beyond this (merely) serves to (make a show in) society*; *وَأَحَلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ* *and He hath permitted you, besides this, to seek out (wives) by means of your wealth*; *وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ* *but they who desire more than this, are transgressors*. [On the use of *وَرَاءَ* as an interjection, see § 35, b, β.]—Synonymous with *وَرَاءَ* is *خَلْفَ* *behind, after*; as *وَالشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا* *and her hair hung*

- A down to the ground behind her back; *فَقُمْتُ لِأَعْدُو خَلْفَهُ* and I got up to run after him; *كَيْفَ مَضَيْتِ خَلْفَهَا إِلَى الشَّيْطِ* how thou wentest after her to the bank; *فَجَعَلْنَاهَا نِكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا* and we made them a warning to their contemporaries and to those after them; *وَأِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا* and in that case they would not have tarried after thee but a little.
- B (d) *حَوْلَ* around; as *فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ* and after it (the fire) has lighted up the space around him; *ثُمَّ لَنُحْضِرَنَّ حَوْلَ جَهَنَّمَ جِثًّا* then we will set them around Hell on their knees; *طَافَ حَوْلَهُ* he went round it (the temple); *حَوْلَهُ جَمَاعَةٌ مِنَ النِّجَارِ* around him were a number of women.—*وَسَطَ* in the midst of, in, among; as *وَسَطَ رَوْضَةٍ* in the midst of a garden; *وَسَطَ أَلْيَارِ* among the reeds; *وَسَطَ الدِّيَارِ* among the houses.
- C

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally *مِنْ*, and the second part another so-called preposition, now however no longer in the accusative, but in the genitive. Such are:—

- (a) *مِنْ بَيْنَ* (Heb. *בֵּינָם*); as *مُحَمَّدٌ هُوَ الْفَخْرُ مِنْ بَيْنِ كَافَّةٍ* *Muhammad is the one preeminently distinguished among all mankind for excellence and perfection* (lit. from among all mankind); *مِنْ بَيْنَ يَدَيْهِ* from his presence (lit. from between his hands); *مِنْ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* from before them and behind them; *فِي آذَانِنَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ* in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example *مِنْ* is partitive, the literal meaning being: and in a part of the space between us and thee, etc.
- D

(b) *مِنْ فَوْقَ* and *مِنْ تَحْتِ*; as *جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا* he placed immovable (mountains) upon it (the earth); *طَلَعَ مِنْ فَوْقِ* he ascended the hill and descended by the other side (lit. behind it); *جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ* gardens under (the trees of) which streams flow. In these examples *مِنْ* is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side; the streams occupy a part of the space under the trees.

(c) *مِنْ قَبْلُ* and *مِنْ بَعْدُ*; as *الَّذِينَ مِنْ قَبْلِكَ* those who were before you; *مِنْ قَبْلِ صَلَوةِ الْفَجْرِ* before the morning prayer; *ثُمَّ* then we brought you again to life after your death; *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ* and there has come after them an evil generation. Here again *مِنْ* is partitive, in a portion of the space of time before or after.

(d) *مِنْ عِنْدِ* (Heb. *מֵעֵינֵי*) and *مِنْ لَدُنْ* (but not *لَدَى*); as *مِنْ عِنْدِ اللَّهِ* this is from (lit. from the side of, from beside) God; *قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا* she came from him; *جَاءَتْ مِنْ عِنْدِهِ* now hast thou obtained from me an excuse (for leaving me); *هَبْ لَنَا* give us mercy from (lit. from beside) Thee.

(e) *مِنْ قَبْلِ*; as *كَانَ أَمِيرًا بِأَلْأَمْرِ مِنْ قَبْلِ عُثْمَانَ* he was governor of Syria for 'Otmān (lit. from beside 'Otmān, with whom lay the option of sending him as such); *مِنْ قَبْلِ* *جَوَابَ كِتَابِهِ* there came to him an answer to his letter from (Fr. de la part de) 'Abū Bakr; *مِنْ قَبْلِ* *عَلَى مَنْ تَيْمَنِي بِظَرْفِهَا* peace be from me (Fr. de ma part) upon her who has enslaved me by her pleasing address.

D

- A (f) مِنْ خَلْفٍ and مِنْ وَرَاءَ as مِنْ خَلْفٍ مِنْ وَرَاءَ جُدُرٍ from behind walls; إِنَّهُ جَالِسٌ مِنْ وَرَاءَ الْبِسْتَةِ يَشْرَبُ he is sitting behind the curtain drinking (مِنْ partitive); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ from before them and behind them (see a); وَنَزَلَ مِنْ خَلْفِهِ and he descended by the other side of it (the hill, see b).

وَلَوْ كُنْتَ فَظًا غَلِيظَ آلْقَلْبِ لَا تَنْفُضُوا مِنْ حَوْلِكَ مِنْ حَوْلٍ (g) as

- B and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee; وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ and thou shalt see the angels surrounding the Throne (مِنْ partitive).

REM. a. We have already spoken of مِنْ عَنْ § 49, rem. c; بِدُونٍ § 69; مِنْ دُونٍ § 59, rem. b; مِنْ عَلَى § 57, rem.; مِنْ مَعَ § 56, rem. c, and § 69, f; بِغَيْرِ مِنْ غَيْرِ and بِلا § 56, rem. c.

- C REM. b. Other prepositions are occasionally found in composition, as مِنْ لَدُنِ الصُّبْحِ إِلَى أَنْ تَزُولَ الشَّمْسُ from the morning until the sun declines; فَارَقْنِي لَمُنْذُ أَمْسٍ هَذَا الْيَوْمِ he left me since yesterday; especially إِلَى in the compounds إِلَى دُونِ إِلَى عِنْدِ إِلَى دُونَ إِلَى عِنْدِ (and لَعِنْدِ), which are, however, condemned by the grammarians.

- D REM. c. The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained; as كَيْفَ أَصْبَحْتَ عَلَى خَيْرٍ quite well, for خَيْرٍ [or بِخَيْرٍ]; إِذَا قِيلَ أَى النَّاسِ شَرُّ قَبِيلَةٍ أَشارَتْ كُلُّ يَدٍ بِالْأَصَابِعِ when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kuleib (for كَلَيْبِ إِلَى كَلَيْبِ); حَتَّى تَبَدَّخَ (أشارَتْ إِلَى كَلَيْبِ) until he became haughty, and ascended the heights (of pride), for فَأَرْتَقَى إِلَى الْأَعْلَامِ.

REM. d. The preposition is likewise very rarely separated by another word from the substantive which it governs; as إِنَّ عَمْرًا لَا خَيْرَ فِي الْيَوْمِ عَمْرٍو us for 'Amr, there is no good in 'Amr to-day, instead of وَلَيْسَ إِلَى مِنْهَا أَنْتَزُولٌ سَبِيلٌ; لَا خَيْرَ الْيَوْمِ فِي عَمْرٍو and there is no way (or means) to get down from it, for إِلَى أَنْتَزُولٍ مِنْهَا; إِلى أَنْتَزُولٍ مِنْهَا I bought it, by God, for a dirham, instead of وَاللَّهِ بِدَرَاهِمٍ.

REM. e. Sometimes, by a more concise and bolder construction B [تَوْشَعٌ or إِتْسَاعٌ], the accusative is used instead of a preposition with the genitive (especially لَ); as دَخَلْتُ الْبَيْتَ I entered the house, for فِي الْبَيْتِ or إِلَى الْبَيْتِ; سَكَنْتُ الدَّارَ I inhabited, or dwelt in, the house, for فِي الدَّارِ; وَیَوْمَ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا and many a day we met face to face Suleim and 'Amir, for فِيهِ; هَدَيْتُهُ فَلْيَضُرَّ فِيهِ فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَضُرَّ هَدَيْتُهُ therefore whosoever of you shall be present in the month, he shall fast therein, for فِيهِ; حَامَأَ الْقَتَالَ I showed him the way for لِلطَّرِيقِ or إِلَى الطَّرِيقِ; كَمَا عَسَلَ فِي الْقِتَالِ he held back in battle (through cowardice), for فِي الْقِتَالِ; كَمَا عَسَلَ فِي الطَّرِيقِ as the fox trots along the path, for فِي الطَّرِيقِ (see § 44, b, rem. a); إِلَى الشَّامِ he went to Syria, for دَهَبَ الشَّامَ; وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي and I hide (within me) that which, were it not for patience, would be the death of me, for عَلَى; لَقَضَى عَلَى نَأْيِ صَاحِبِي وَقَرِيبِي my friends and relatives were far from me, or kept aloof from me, for نَأَى عَنِّي; أَمَرْتُكَ الْخَيْرَ فَافْعَلْ مَا أَمَرْتُ بِهِ نَأَى عَنِّي I bade thee do good, do therefore as thou wast bidden, for بِالْخَيْرِ; مِنْ ذَنْبِي I ask pardon of God for my sin, for ذَنْبِي; وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا and Moses chose from his people seventy men, for مِنْ قَوْمِهِ; مِنَّا الَّذِي اخْتِيرَ الرِّجَالُ سَبَاحَةً مِنْ قَوْمِهِ of us

- A was he who was chosen from among men for (his) generosity, for *بَغَى لَهُ* he sought the thing for him, for *مِنْ الرِّجَالِ*; *وِإِذَا كَالُوهُمْ*; *صِدْتُ لَكَ* I caught game for thee, for *صِدْتُكَ صَيْدًا* and when they measure unto them or weigh unto them, they give less (than is due), for *وَزَنُوا لَهُمْ*; *وَعَسَافِلَا* and I have gathered for thee mushrooms of different kinds, for *جَنَيْتُ لَكَ* (*عَسَافِلَا* in rhyme for *عَسَافِلَا*);
- B but we made ready noble spirits to encounter these (calamities), for *رَحَلْنَا لَهَا* *تَصَيَّفَهَا* he (the wild he-ass) passed the summer with them (the she-asses), for *تَصَيَّفَ مَعَهَا*.
- REM. f. As we have seen above, *لَدُنْ* and *مُنْذُ* or *مِنْذُ* may be directly connected with a following proposition (§§ 58 and 61). The other prepositions require the interposition of *أَنْ*, *أَنَّ*, or *مَا*; as *عَلَى أَنْ تُاجِرَنِي ثَمَانِي حَجَجٍ* until I grew up; *إِلَى أَنْ كَبُرْتُ* on condition that thou wilt be my hired servant for eight years; *عَلَى أَنْ مَسْنَى الْكِبَرُ* notwithstanding that old age hath come upon me; *وَعَلَا عَنْ أَنْ يَكُونَ لَهُ نَظِيرٌ* and He is exalted above having any equal; *خَيْرٌ وَأَكْرَمُ لِي مِنْ أَنْ أَرَى مِنَّنَا مَعْقُودَةً لِلنَّاسِ فِي عُنُقِي* (contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck; *مَعَ أَنْ أَهْدِمَ أَهْلًا مِنْ آلَيْنَا* though it is easier to destroy than to build; *ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ* that was because they used to disbelieve in the signs of God; *بَعْدَ مَا أَقْنَانُ رَأْسِكَ كَالثَّغَامِ الْبُخْلِسِ* after the waving locks of thy head have become like the gray *tagām* (a plant); *قَدْ دَفَنَّا التُّرَابَ مِمَّا تَسْفِي الرِّيحُ التُّرَابَ عَلَى هَذِهِ الْأَتَارِ* the dust has stopped up these wells since the wind has swept the dust over them; *بَعْدَ مَا قَضَى* after ('Ibn) Haribar perished on the battle-field; *ذَلِكَ بِمَا عَصَوْا* that was because they disobeyed: *كَمَا*

*أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا* as we sent an apostle to Pharaoh.— A *مَا* is often inserted after *مِنْ*, *عَنْ*, and *بِ*, without affecting their regimen [and is therefore called *الزائدة*]: *مَا أَغْرَقُوا* as they were drowned because of their sins; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ* after a little (while) they will become repentant; *فَبِمَا رَحْمَةٍ مِنَ اللَّهِ* by the mercy of God thou hast been gentle unto them. After this use of *مَا* is very rare (see § 63, rem. a). Compare *מָה* (i.e. *מָה*) in Hebrew; as *בְּמַהֲשָׁלָךְ* (Job ix. 30, Keri), *בְּמַהֲשָׁלָךְ* B (Ps. xi. 2), *בְּמַהֲשָׁלָךְ* (Job xxvii. 14), *בְּמַהֲשָׁלָךְ* (Exod. xv. 5).

[REM. g. Before *أَنْ* and *أَنَّ* the prepositions are often omitted, as *لَوْ نَظَرْتُ إِلَيْهَا فَإِنَّهُ أُخْرَى أَنْ يُؤَدِمَ بَيْتَكُمْ* thou mightest have a look at her (before marrying her), for this affords a better chance of a good understanding between thee and her (for *أُخْرَى بَيْنَ*); *أَيُغْلَبُ أَحَدُكُمْ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا* is any one of you unable to associate with men kindly? (for *عَلَى أَنْ*, lit. is he overpowered so as to be unable?); *لَقَدْ أَثَرْتُ أَنْ أَفْعَلَ كَذَا* I have assuredly purposed to do such a thing (for *عَلَى أَنْ*); *فَقَرَّامِي بِهِ الْأَمْرُ أَنْ صَارَ لِحَدِيحَةٍ* and his affair led eventually to his becoming the property of *Hadīga* (for *إِلَى أَنْ*); *إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا* see! God is not ashamed to use a parable (for *مِنْ أَنْ*). See also § 49, d, rem. and § 167, rem. b.

On the omission of the preposition along with the suffix in D relative sentences, see § 175, c. D. G.]

## B. THE NOUN.

### 1. The Nomina Verbi, Agentis and Patientis.

71. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (Vol. i. § 195), of its use as *الْمَفْعُولُ الْمُنْفَعُ* or objective complement of the verb (§ 26), and of its rection, in so far



- A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g. قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ قِتَالٍ فِيهِ أَكْبَرُ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ *to fight in it* (one of the sacred months) *is* (a) *great (sin), but to turn (others) away from the path of God, and* B *not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God* (قِتَالٌ *a fighting, not the fighting, and so with* صَدٌّ *and* كُفْرٌ);
- أَطْلَاقُ مَرَّتَيْنِ فِيمَاكَ \* بِمَعْرُوفٍ أَوْ تَسْرِخُ بِإِحْسَانٍ *the divorce may take place twice (and the woman be taken back after each time), but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (أَطْلَاقُ *the divorce, إِمْسَاكُ a retaining,* C *a dismissing*); لَا يَسْتَطِيعُونَ لَكُمْ نَصْرًا they are not able to give them (any) help (نَصْرًا = نَصْرًا مَا or مَنْ نَصْرٍ, whereas النَّصْرُ would mean, *they are not able to give them the help necessary in the particular case*).

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§ 30—32. They designate the person or thing, to which

- D the verbal idea attaches itself as descriptive of it; e.g. أَلْبَاعَثُ *the exciting cause, the motive; أَلْبَانِعُ the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. a). The difference between them is, that

\* Viz. فَاوْجِبُ (هُوَ) إِمْسَاكُ or فَايْمَسَاكُ وَاجِبُ.

the concrete verbal noun designates a person or thing, to which the A verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a *verbum finitum*, expresses the verbal idea as movable and indeed in constant motion\*. The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

73. To what point of time this lasting and continuous state of the agent or patient, as designated by the *nomen verbale concretum*, is to be referred, can be deduced only from some other word in the B sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The *nomen agentis* or *patientis* itself does not include the idea of any fixed time. [Comp. § 30, a.]

(a) In a clause that is *not circumstantial* [comp. § 183], whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E.g. زَيْدٌ نَاكِحٌ ابْنَهُ غَدًا *Zaid's son is to be married to-morrow to Zubdida* C (the reference of نَاكِحٌ to the proximate future is shown by غَدًا); أَنَا قَاتِلُهُ أَنَا قَاتِلُكَ I am going to kill him; أَنَا قَاتِلُكَ I will kill you (ego te interficiam); هَذَا مَقْتُولٌ *this man must be killed*; هِيَ مَحْمُودَةٌ *she is praiseworthy*;] (in these four examples the context fixes the meaning); وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ *and know that ye shall not escape God, and that God will put the unbelievers to shame*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ *who think that* D *they shall meet their Lord*; قَدْ أَطْرَقَ يُنْظَرُ مَا هُمْ صَانِعُونَ *he kept*

\* The Arab grammarians ascribe to the finite verb, in general, the idea of اَلْخُدُوثُ *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of اَلتَّجَدُّدُ *constant renewal or repetition* (see § 8); to the verbal noun, that of اَلثَّبُوتُ, or اَلثَّبَاتُ, *fixedness, immobility*.

A *silence in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

REM. a. When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمَرَ كَانَ مَفْعُولًا a thing which should have been done (equivalent to أَمَرَ كَانَ حَقِيقًا أَنْ يَفْعَلَ); (أَمَرَ كَانَ حَقِيقًا أَنْ يَفْعَلَ) quid futurum esset si etc. Compare the

B composition of the imperfect with كَانَ, § 9.

[REM. b. Verbal adjectives of the form فَعِيلٌ with a passive sense may refer also to the future, as بِسِلَاحٍ مَّا يَقْتُلَنَّ الْقَتِيلُ by one or another weapon will certainly be killed whosoever is destined to be killed; أَنَا ابْنُ الذَّبِيحَيْنِ I am the son of the two intended victims.]

(b) But if the concrete verbal noun stands in a circumstantial clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أَنشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ he recited, whilst he was in prison at Makkah, (the following verses); جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ El-Mahdi fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādetu'llāh was constantly on the look-out for him; وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle. In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, e).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an adverbial accusative. This may happen even when the subjects are different (§ 44, c). E.g. قَوَّيْتُ الشُّورَ هَارِبًا

the ox turned his back fleeing; سَافَرَ بَارِيًا أَخُوهُ الْقَوْسَ he set off whilst A his brother was shaping the bow; خَرَجَ قَاعِدًا أَبُوهُ he went out whilst his father was seated; لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا I met the sultan in his house weeping; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا I was in the garden whilst it was in bloom; وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide in it for ever (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, B is not a حَالٌ مُقَارِنٌ, or hāl which indicates a state present at a past time, but a حَالٌ مُقَدَّرٌ, or hāl which indicates a future state [comp. § 44, c, rem. a]). The same is the case after بَقِيَ to remain, دَامَ to last, continue, لَا يَزَالُ he will not cease, and the like (see § 42, a); as لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ he did not cease sitting; عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ a part of my people shall not cease to hold fast the truth till the day of the resurrection; مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ C as long as the spirit continues to dwell in the body; لَوْ أَلْبِمْ يَبْقَى he remained in amazement; عِزُّهُ مُتَضَاعِفًا D (after his death). The Imperfect is also used after these verbs in many cases [§ 42, rem. f], with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يَقْتَصِرُ عَلَى السُّكُونِ فِي قَعْرِ مَغَارَتِهِ he did not cease to restrict himself to sitting quietly at the bottom of his cave; وَلَمْ يَزَلْ يَنْعِمُ النَّظَرَ فِيهَا and he did not desist from investigating it carefully (يَنْعِمُ = يَنْعُرُ). Compare § 8, e.

REM. The concrete verbal noun is sometimes annexed, like the imperfect (§ 9), to the verb كَانَ, to express the praesens praeteriti

- A or Greek and Latin imperfect; as *كَانَ نَارِلًا* he was dwelling; *كَانَتْ مَرْكُوزَةً* they (the spears) were sticking in the ground (*كَانَتْ تُرْكُزُ* would mean they were stuck into the ground).

## 2. The Government of the Noun.

### The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined B (*يَتَخَصَّصُ*) or defined (*يَتَعَرَّفُ*) by that of another\*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwin*, or of the terminations *نِ* and *نَ* (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *النَّضَافُ* the annexed; the determining noun, *النَّضَافُ إِلَيْهِ* that to which annexation is made or to which another word is annexed; and the relation subsisting between C them is known as *الإِضَافَةُ* the annexation. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

REM. The Arab grammarians speak of two kinds of annexation. The one is called *الإِضَافَةُ الْحَقِيقِيَّةُ* the proper or real annexation, *الإِضَافَةُ الْبُحْضَةُ* the pure annexation, or *الإِضَافَةُ الْبُحْضِيَّةُ* the logical annexation; the other, *الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ* the improper annexation, *الإِضَافَةُ الْبُحْضَةُ غَيْرُ الْبُحْضَةِ* the impure annexation, or *الإِضَافَةُ اللَّفْظِيَّةُ* the (merely) verbal or grammatical annexation. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

\* [The *تَخْصِصُ* consists in qualifying an indefinite noun by an adjective, or an expression equivalent to an adjective, as a preposition with a genitive, or the genitive of an undefined noun, *تَعْرِيفُ* is the defining of the noun by the genitive of a defined noun.]

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an indefinite *tênwîz*-accusative (see § 44, e); or that the participle A active of a directly transitive verb, being used with the meaning of *التَّبْصَارُ* or the Imperfect (see § 30, a), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (*تَعْرِيفُ* or *تَخْصِصُ*) upon the preceding governing word (see § 89). We have here to deal almost exclusively with the real annexation.

76. By the genitive is indicated: (a) the person to whom [or the B thing to which] the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ* the wisdom of God; [*صَفَاءُ الْمَاءِ* the limpidness of the water;] (b) the material of the form and the form of the material, as *فِصَّةُ بَيْضَةِ* an egg of silver, *فِصَّةُ الدَّرَاهِمِ* the silver of the dirhams (in the former case the annexation is *إِضَافَةُ بَيَانِيَّةٍ*, the original expression being *بَيْضَةُ فِصَّةٍ*, i.e. *بَيْضَةُ هِيَ فِصَّةُ*, see § 94); (c) the cause of the effect and the effect of the cause, as *خَالِقُ الْأَرْضِ* the C creator of the earth, *حَرُّ الشَّمْسِ* the heat of the sun; (d) the part of the whole (*partitive* annexation, *إِضَافَةُ تَبْعِيضِيَّةٍ*) and the whole as embracing the parts (*explicative* annexation), as *رَأْسُ الْحِكْمَةِ* the beginning of wisdom, *كُلُّ الْخَلُوقَاتِ* the totality of created things; (e) the thing possessed by a possessor and the possessor of a thing D possessed, as *خَزِينَةُ السُّلْطَانِ* the treasury of the sultān, *سُلْطَانُ الْبَحْرِ* the lord of the land and sea; and (f) the object of the action and of the agent, as *خَلْقُ السَّمَاءِ* the creation of heaven, *كَاتِبُ الرِّسَالَةِ* the writer of the letter.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either *لِ* (which also represents the accusative, §§ 29—34), *مِنْ*, or *فِي*. For example:

- A *غُلَامٌ زَيْدٌ* *Zaid's slave*, = *الْغُلَامُ الَّذِي لَزَيْدٍ* *the slave who (belongs) to Zaid*; *كَأْسٌ فِضَّةٌ* *a silver cup*, = *كَأْسٌ مِنْ فِضَّةٍ* *a cup (made) of silver* (see § 48, f); *صَوْمُ الْيَوْمِ* *to-day's fast*, = *الصَّوْمُ فِي الْيَوْمِ* *the fast (held) on to-day* (see § 55 a).

REM. The annexation is resolved by *مِنْ*, when the *مُضَافٍ إِلَيْهِ*

is the genus or material of the *مُضَافٍ*, as *ثَوْبٌ خَزِيرٌ* *a silk dress*

- B [comp. § 48, g]; by *فِي*, when the *مُضَافٍ إِلَيْهِ* is the *ظَرْفٌ* (see Vol. i. § 221, rem. a) of the *مُضَافٍ*, as *عَرَبُ الْحِجَازِ* *the Arabs of el-Hijāz*, *مَكْرٌ اللَّيْلِ وَالنَّهَارِ* *plotting by night and day*.

78. The determining noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: *كَلِمَةُ إِنْ رَسُولُ اللَّهِ* *the Apostle of God*;

- C *كَلِمَةُ إِنْ* *the word 'in'*; *تَنْكِيرُ إِنْسَانٍ* *the meaning of (the verb) katala*; *كَلِمَةُ الْإِنِّ* *etc.*, because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); *مَعْنَاهُ* *its meaning*; *يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ* *this is the day (when) their truthfulness shall benefit the truthful*; *إِلَى يَوْمٍ يَبْعَثُونَ* *till the day (when) they (the dead) shall be raised*; *يَوْمٌ تَوَلَّتِ الْأَطْلَعَانُ* *the day (that) the women (setting out on their journey) turned away from us*; *زَمَنَ الْحِجَابِ أَمِيرٌ* *at the time (when) el-Haǧǧāg was emir*; *وَقْتُ أَنْ اسْتَتَرَ* *at the time (when) he hid himself*, = *وَقْتُ اسْتِتَارِهِ* *at the time of his hiding himself*; *حِينَ يَرَوْنَ الْعَذَابَ* *when they shall see the punishment*; *مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ* *from the moment he goes out from his house*]; *عَصْرُ حَانَ مَشِيبٌ* *at the time (when) old age is coming on*; *خَوْفٌ أَنْ يَفْعَلَ كَذَا* *for fear of his doing so-and-so*;

*تِلْكَ حَتَّى سَقَتْهُ أَلْنَبِيَّةُ كَأْسٌ وَسُقُوا مَاءٌ حَمِيمًا* *till death made him drink the cup of "and they were given boiling water to drink"* (el-Kor'an, xlvii. 17).—The determined noun, on the contrary, can be only a substantive; for the numerals and prepositions (*خَمْسَةُ رِجَالٍ* *five men*, *بَعْدَ سَنَةٍ* *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as *خَيْرُ الْبَرِيَّةِ* *the best of (God's) creatures* (see § 86), *عَاجِلٌ طَعْنَةٍ* *a hurried thrust*, *وَمُشْرِفٌ آلَانِ بِعَالِي أَسِرِ الصَّاحِبِ أَبِي الْقَسِيرِ* *and honoured now by the exalted name of the Ṣāhib 'Abu 'l-Kāsim*. [Comp. § 86, rem. b, § 93 at the end, and § 95, e.]

REM. a. In the pure annexation, the article *الْ* can never be prefixed to the *مُضَافٍ*; in the impure, it may (see §§ 30, a, and 89).

REM. b. Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as *سَيْفٌ وَرُمَحٌ زَيْدٍ* *Zaid's sword and spear*, for which the correct expression would be *سَيْفٌ زَيْدٍ* *and* *رُمَحُهُ* *e.g. قَطَعَ اللَّهُ يَدَ وَرَجُلٍ مَنْ قَالَهَا* *may God cut off the hand and foot of him who said it*; *بَيْنَ ذِرَاعَيْ وَجْهَةِ الْأَسَدِ* *between the two paws and the forehead of the Lion (the constellation Leo)*; *إِلَّا عِلَالَةً أَوْ بَدَاهَةَ سَابِحٍ* *save the after-running or the first running of a courser*; *سَقَى الْأَرْضِينَ الْغَيْثُ سَهْلَ وَحَزْنَهَا* *may the rain water the lands, both rugged and level, for her*.

79. Not only common nouns, but also proper names, may be determined by a genitive; as *رَبِيعَةُ الْقُرَيْشِ* *Rabī'a of the horse*; *النَّابِغَةُ الدُّبْيَانِيَّةُ* *en-Nābiġa of (the tribe of) Dubyān*, = *النَّابِغَةُ دُبْيَانٌ* *حاتِمٌ طَيِّئٌ*; *تَغْلِبُ بْنُ وَائِلٍ* *Taglib, (son) of Wā'il, for وَائِلٌ تَغْلِبٌ* *Haṭim of (the tribe of) Taiy*; *عَمْرُو الْكَلْبِ* *Amr of the dog (because*



A he was always accompanied by one); *حَبِيرَةُ النَّعْمَنِ* *el-Hira*, (the capital of the kingdom) of *en-No'mān*; *طَرَابُلُسُ الشَّامِ* *Tripolis* in Syria; *طَرَابُلُسُ الْغَرْبِ* *Tripoli* in North Africa; *أَقَامَ بَبْغَدَادِ الْعِرَاقِ* *he dwelt in Bagdād of (in) el-'Irāk*, but his yearning for the people of Damascus of (in) Syria was a painful yearning; *عَلَا زَيْدُنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ* *our Zaid, on the day (at the battle) of en-Nakā* B (or the sand hill), smote the head of your Zaid with a bright (sword) of *el-Yemēn*, the edges of which bit deep; *فَعَادَرُوا مَسْعُودَهُمْ مُتَجَدِّلاً* *and they left their Mas'ūd thrown down upon the ground.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as *رَجُلٌ سَوٌّ* *a bad man*; *حِمَارٌ وَحْشٍ* *a wild ass*; *ثَوْبٌ صَدِيقٍ* *a piece of cloth of good quality*, *مَبْوَأٌ صَدِيقٍ* *a good place of abode*, C *صَاحِبٌ صَدِيقٍ* *a good comrade*; *إِخْوَانٌ الصَّافَا* *the pure or sincere brethren* (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as *فِطْرَةٌ فِضَّةٌ* *ovum argenteum*, *a silver egg*; *ثَوْبٌ خَرِيرٍ* *vestis serica*, *a silk dress* (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as *زَيْدٌ الضَّلَالِ* *the erring (apostate) Zaid*, *زَيْدٌ ذُو الضَّلَالِ* *=* *the good* D *Sa'd*, *سَعْدٌ ذُو الْخَيْرِ*, to which would be opposed *سَعْدٌ السَّوِّ*, or *ذُو الشَّرِّ* *Sa'd*, *سَعْدٌ ذُو السَّوِّ*, *the wicked Sa'd*.

[REM. This sort of annexation is called *إِضَافَةُ الْعَيْنِ إِلَى الْمَعْنَى* i.e. the annexation of the concrete to the abstract noun.]

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, etc.,

in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: *ذُو* *the (man) of* such and such a thing, its owner or possessor (Vol. i. § 340, rem. c); *صَاحِبٌ* *companion, possessor*; *أَهْلٌ* *family, people*; *أَبٌ* *father*, and *أُمٌّ* *mother*, i.e. originator, cause, origin, or principle of a thing; *ابْنٌ* *son*, and *ابْنَةٌ* or *بِنْتُ* *daughter*, i.e. originating from, B caused by, dependent upon or related to something; *أَخٌ* *brother*, i.e. connected with or related to something. The nouns *ذُو*, *صَاحِبٌ*, and *أَهْلٌ*, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: *ذُو الْخَيْرِ* *the good*, *ذُو الْعِلْمِ* *the learned*, *أَرْضُ ذَاتِ شَوْكٍ* *gracious*, *ذُو مَالٍ* *wealthy*, *ذُو رَجَمٍ* *a relation*, *أَرْضُ ذَاتِ شَوْكٍ* *a piece of land covered with thorns*, *أُولُو الْأَلْبَابِ* *intelligent persons*, C *صَاحِبُ الطَّبْعِ الْمُسْتَقِيمِ* *relations*; *أُولُو الْأَرْحَامِ*, or *ذَوُو الْأَرْحَامِ* *one with good natural parts*, *صَاحِبُ الْخَطِيئَةِ* *the person who has committed a fault*, *صَاحِبُ خَبَرٍ* *a scout, spy, or mouchard*, *صَاحِبُ عِلْمٍ* *a man of learning*, *أَصْحَابُ الْجَنَّةِ وَالنَّارِ* *the inmates of Paradise and Hell*; *أَهْلُ السُّنَّةِ* *those who conform to the practices [and sayings] of Muhammad*, *أَهْلُ الْأَهْوَاءِ* *persons of erroneous opinions, heretics*, *أَهْلُ الْعِلْمِ* *the learned*, D *أَهْلُ الْأَضْيَافِ* *lexicographers*; *أَبُو الْأَحْيَاءِ* *a hospitable man*, *أَبُو الْأَحْيَاءِ* *the father (supporter) of life*, i.e. the rain, *أَبُو الْخَبَائِثِ* *the father (constructor) of the little fortress*, i.e. the fox; *أُمُّ الطَّرِيقِ* *the mother (cause) of disgraceful acts*, i.e. wine, *أُمُّ الطَّرِيقِ* *the main road*; *ابْنُ السَّبِيلِ* *the son of the way*, i.e. the traveller, *ابْنُ حَرْبٍ* *a warrior*, *ابْنُ آوَى* *the son of*

- A howling, i.e. the jackal; *بِنْتُ الْجَبَلِ* the daughter of the mountain, i.e. the echo; *أَخُو الْعِلْمِ*, *أَخُو الْغِنَى*, *أَخُو الْجَهْدِ*, *أَخُو الْخَيْرِ*, the good, the laborious, the wealthy, the learned, *أَخُو تَمِيمٍ* a brother of Tēmim, one of the tribe of Tēmim; *أَخُو الْخَمْرِ* the brother of wine, i.e. a man drunk with wine. Connected herewith is the use of *إِبْنُ*, *ابْنَةُ* (بِنْتُ) to indicate the age of a person, as *هُوَ ابْنُ ثَمَانِينَ سَنَةً* he is eighty years old (lit. he is the son of eighty years). A poet (Hamāsa, p. 6) employs *أَخ* in the same manner: *أَخُو خَمْسِينَ* fifty years old].

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are:—

- C (a) *كُلٌّ* (Heb. כָּל, Syr. ܟܠܐ, Æth. ኃላ *kwēll*) the totality, the whole (lit. what is rolled and gathered together; compare *دَلَّ* to roll, *جَمَعًا*, *إِكْلِيلٌ*, a crown, *دَلَّ* to make complete or perfect, *دَلَّ* perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, *كُلٌّ* means whole, as *كُلُّ الْبَيْتِ* the whole house, *كُلُّ الْيَوْمِ* the whole day; if it is definite, but a plural or a collective, *كُلٌّ* means all, as *كُلُّ الْحَيَوَانَاتِ* all the animals, *كُلُّ النَّاسِ* all mankind; if it is indefinite, *كُلٌّ* means each, every, as *كُلُّ سَوْدَاءَ تَمْرَةٍ وَبَيْضَاءَ شَحْمَةٍ* not everything which is black is a date, and (not everything which is) white a bit of fat; *أَكُلْ أَمْرًا* dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)? *كُلُّ يَوْمٍ* every stratagem, *كُلُّ كَيْدٍ* every day, *كُلُّ وَاحِدٍ (أَحَدٍ)* each single one, *كُلٌّ مَنْ* every one who (in

which case the annexation is explicative, *إِضَافَةُ التَّفْسِيرِ وَالْبَيَانِ*, each, viz. stratagem, etc.)\*.—Frequently, however, the definite primary substantive is put first, and *كُلٌّ* is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is; as it were, repeated in the suffix; as *كُلُّهُ* *الْبَيْتِ* the whole house, *كُلُّهُ* *الْأَرْضِ* the whole earth, *كُلُّهُمْ* *النَّاسِ* all mankind. Instead of this construction, we sometimes find *أَكُلُّ*, *تَوَكَّلْ*, and even *كُلٌّ*, which is definite, notwithstanding the *tênwin*, and stands, according to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, etc.; as *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ* and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water (*كُلُّهُمْ* = *أَكُلُّ*); *وَعَادَ وَفَرَعُونَ* and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture (*كُلٌّ* = *كُلُّهُمْ* or *وَاحِدٌ مِنْهُمْ*); *وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا* we gave him (Abraham) Isaac and Jacob, and each of them (*كُلٌّ* = *كُلُّهُمْ* or *وَاحِدٌ مِنْهُمْ*); *كُلٌّ يَمُوتُ* all must die, i.e. *كُلُّ أَحَدٍ مِنَ النَّاسِ* and they all

\* [In poetry *كُلٌّ*, followed by an indefinite noun in the genitive singular, is often used, like the German word *lauter*, to denote a number of objects all of which possess this or that quality, e.g. *وَلَا الذُّخْرُ إِلَّا كُلٌّ جَرَدَاءَ صُلْدِمٍ* and (he cared for) no treasure save only mares, all of them short-haired and hard-hoofed; *مَعِيَ كُلٌّ فُضَافِصٍ* with me were comrades, each of them clad in a loose-fitting tunic, in German, *es begleiteten mich lauter Freunde mit weiten Kleidern*.]

A assented and swore allegiance; [إِلَّا كَذَبَ الرُّسُلَ] *there was not any one but accused the apostles of lying*.

REM. This last remark applies also to غَدَ to-morrow, = غَدَ الْيَوْمِ and غَدَ ذَلِكَ الْيَوْمِ and to قَابِلَ next year, = قَابِلَ هَذَا الْعَامِ and قَابِلَ ذَلِكَ الْعَامِ; as أَرْسِلْهُ مَعَنَا غَدًا send him with us to-morrow;

B إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِئَهَا إِلَى قَابِلٍ the plucking of a palm-tree, do not put it off till next year.

(b) With the use of كُلِّ coincides in most points that of جَمِيعِ the totality, the whole (lit. what is collected, from جَمَعَ, connected with جَمَعَ); as جَمِيعُ النَّاسِ or جَمِيعُهُمُ, all mankind (but also جَمْعُ); جَمِيعُ النَّاسِ كُلُّهُ, whereas جَمِيعُ النَّاسِ is inadmissible; جَمِيعَةُ الْبَنِيَّةِ the whole city; وَلَمَّا وَلِيَ الْمَلِكُ قَتَلَ الْجَمِيعَ and after he obtained the sovereignty, he put them all to death (الْجَمِيعُ, τὸ ὅλον, equivalent in this case to جَمِيعُهُمُ); فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ; and lo, they shall be assembled before us all together.

REM. Similar is the use of عَامَّةٌ the great mass or bulk, the greatest part, [the whole] (properly the fem. participle of عَمَرَ to comprise or comprehend); as يَجْرِي فِي سِكَكِهِمْ وَعَامَّةُ دُورِهِمْ it (the water) runs in their streets and the greatest part of their houses and baths; وَعَامَّةُ أُنْتَبَتِهَا حِجَارَةٌ and the greatest part of its buildings are (of) stone; الْجَيْشُ عَامَّتُهُ the great bulk of the army, [the whole army]; قَرَأَ الْعَامَّةُ عَلَى الْفِعْلِ الْمَجْهُولِ فِيهِمَا most (readers of the Kor'an) read according to the passive voice in both (words); جَاءَ الْقَوْمُ عَامَّةً the people came in a body.—The word سَائِرُ the rest, the remainder (properly the participle of سَارَ to be over, to be left, Heb. שָׁרַיִם), is incorrectly used by later [even elegant] writers in the sense of all; as قَدِمَ سَائِرُ الْكُحَّاجِ all the pilgrims

have arrived; سَائِرُ الْخَرَاجِ اسْتُوفِيَ the whole of the property-tax has been collected\*.

(c) بَعْضُ a part, a portion, is used with the genitive of a plural or a collective to signify some one or more, a certain one, some one, one; as خَاطَبَ بَعْضُ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ one of his pupils addressed Muhammad the son of El-Hasan; فِي بَعْضِ الْآيَاتِ in a certain verse; أَنشَدَ لِبَعْضِهِمْ he recited (the following verses) composed by one of them (one of the poets, by a certain poet); وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ and beware of them, lest they lead thee astray from part of what (from any of the precepts which) God has sent down (revealed) unto thee.—If بَعْضُ be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ some evils are easier to be borne than others; وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا even though the one of them should aid the other; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا the wicked make to one another only vain (or deceitful) promises; ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ darknesses one upon another (darkness upon darkness). In modern Arabic the second بَعْضُ is often omitted.—Lastly, الْبَعْضُ [and even بَعْضُ without the article] is sometimes used instead of بَعْضُ with the genitive; as إِذَا قَامَ بِهِ الْبَعْضُ فِي when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest; وَقَدْ خَالَفَهُمُ الْبَعْضُ D

\* [To the same class belong also جَدُّ and حَقُّ in expressions like مَا أَنَا جَدُّ عَالِمٍ; لَيْتِمُ جَدًّا very mean = جَدُّ لَيْتِمٍ I am not very learned = جَدًّا; أَمِينٌ حَقًّا most trustful = حَقُّ أَمِينٍ; عَالِمٌ جَدًّا intensely hot day = ذَائِبٌ حَقًّا. Comp. § 137, rem. b and the Gloss. to Tabari s. v. حَقُّ. D.G.]

A أَخَذْتُ بَعْضًا وَتَرَكْتُ بَعْضًا; [some opposed them in this matter; I took a part (of it) and left a part].

(d) *غَيْرٌ* alteration, difference, as a concrete, something different, is used with a following genitive to designate one or more objects other than, differing from, or the opposite of, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in*; in the others it may be rendered by *another*,

B other, *et cætera*, and the like. For example: *الْمُلُوكُ وَغَيْرُهُمْ* kings and others; *الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا* bravery, strength, clemency, and other qualities; *جَاءَ الْوُزَرَاءُ وَالْقُضَاةُ وَغَيْرُهُمْ* there came the vizirs, judges, etc.; [*غَيْرٌ ذَلِكَ* *et cætera*]; *أَفَغَيْرَ دِينِ اللَّهِ تَبْغُونَ* do you then seek another religion than that of God? *مَنْ إِلَهَ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ* what god is there but God, who would bring it (back) to you? *غَيْرُ مَخْلُوقٍ* uncreated; *غَيْرُ الْمَخْلُوقِ* the uncreated; *غَيْرُ مُمَكِّنٍ* impossible; *غَيْرٌ*

C *غَيْرَ* not Arabs; *غَيْرَ مِصْرَ* his face was not turned towards Egypt; *فَنَزَلَ عَلَى غَيْرِ مَاءٍ* and he halted away from water, or without access to water.—*الْغَيْرُ* is very rarely used instead of *غَيْرٌ* with the genitive; as *أُكُفَّ الْغَيْرُ* the hands of others clasp them (= *غَيْرُهُمْ*).—When in the accusative, *غَيْرٌ*, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; e.g. *قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ* the people

D stood up, except Abū Bākr; *لَا تُرَى غَيْرَ جَاهِلٍ* thou wilt never seem (or be thought) but a fool\*.—On *بِغَيْرٍ* and *مِنْ غَيْرٍ*, without, see § 56, rem. c. The expressions *لَا غَيْرَ* and *لَيْسَ غَيْرَ* are used in the sense of *not otherwise*, *nothing more* [Vol. i. § 363]; as *لَا غَيْرَ* *الْمُسْتَعْمَلُ ظَرْفًا* that which is used as an accusative of time, *not otherwise*; *لَا غَيْرَ*

\* [On *غَيْرَ أَنْ* = *إِلَّا أَنْ* comp. the footnote to Vol. i. § 367.]

in the nominative, *not otherwise*; *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرَ* I have a<sup>A</sup> dirham about me, nothing more; i.e. *لَا غَيْرَ ذَلِكَ*.

REM. a. When the sense demands a repetition of *غَيْرٌ*, the particle *لَا* is used instead, likewise followed by the genitive; as *بِغَيْرِ عِلْمٍ وَلَا هُدًى* without father and mother; *وَلَا كِتَابٍ مُنِيرٍ* without either knowledge or guidance or a book to give them light; *أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ* I know him to be neither B envious nor tyrannical; *أَنْعَمْتُ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ* the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

REM. b. Instead of *غَيْرٌ* in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find *لَا* with the corresponding case of the adjective; as *بَقْرَةٌ لَا ذُلُولَ* an unbroken heifer, = *غَيْرُ ذُلُولٍ*.

(e) *سِوَا* (rarely *سَوَى* and *سَوَا*), another (besides `So-and-so'), likewise runs through all the cases; as *وَسِوَاكَ مَانِعٌ فَضْلَهُ الْمَحْتَاجُ* whilst others than thou withhold their benefits from the needy (see § 30, b, rem. b); *وَأَنْتَ الْبَائِعُ وَأَنَا الْبَايِعُ* then another than thou is the seller and thou art the buyer; *وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ* and suffice me with Thy bounty, so that I may have no need of any D other but Thee; *دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِنَا* I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves; *وَلَا يَنْطَلِقُ* and no one of them speaks a foul word, either when they sit with us or with others than us; *وَإِنَّ سِوَاكَ مِنْ يَوْمَلَةٍ يَشْقَى* and he who places hope in any other than thee is wretched.—When in the accusative, it must



A often be translated by *besides* (compare غَيْر in d); as سَوَى الْعِلْمِ besides science; سَوَى كُونِهِ رَوْنَقُ الْعَجْلِسِ besides its [or his] being an ornament in society.

(f) مِثْل plur. أَمْثَال, likeness, as an adjective, like, also runs through all the cases; as بَاتُّهُمْ قَالُوا إِنَّهَا الْبَيْعُ مِثْلَ الْبَرِّهَوَا this because they say, Selling is merely like usury;

B ye are nothing but men like us; لَهَا أَجْنَحَةٌ مِثْلُ الْخُقَاشِ they have wings like (those of) bats; عَلَى الْأَثْمَرَةِ مِثْلَهَا زُبْدًا on each date the like of it in butter (a piece of butter of the same size); لَيْسَ كَمِثْلِهِ شَيْءٌ there is nothing like unto Him; لَبِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ if mankind and the ginn united to produce the like of this Kor'ān, they could not produce the like of it; كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ similarly, those who have no

C knowledge say the like of their saying (of what they say); لَوْ أَتَقَفَ if one of you spent every day the like of (the hill of) 'Oḥod in gold (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ السَّابِغُ مَصْوِرِينَ مِثْلَ بَنِي آدَمَ if the wild beasts were painters like men; مَرَّ مِثْلَ الْبَرْقِ he passed like the lightning]; I have twice as much as thou; لِي مِثْلًا مَا لَكَ they thought them twice as many as themselves; كَأَمْثَالِ وَبَهَا قُرُودٌ بَيْضُ كَأَمْثَالِ

D and in it are white apes, like (as big as) large rams; he ordered that he should be given ten times as much as he asked; [مِثْلُ is used instead of مِثْلُ with the genitive in expressions like ثَمَنُ الْبَيْتِ the price paid for a similar thing (= مِثْلِهِ), مَهْرُ الْبَيْتِ the dowry given to a lady of her rank (= مِثْلَهَا)].

REM. a. Exactly like مِثْل, but formally undeveloped, is كِ the like of. See § 63.

REM. b. Similar is the use of شَبَه [or شَبِيه], likeness, the like, مِقْدَار, or مَقْدَار, measure, size, quantity, worth, and زُهَّاء computation (by conjecture), which last may usually be translated by about; and the ancients have cut out in the mountain (something) like steps (or a stair), by which one can ascend; هِيَ فِي شَبِيهِ الْجَزِيرَةِ it (the town) lies in a sort of peninsula; هُوَ شَبِيهِ شَجَرِ الْأُتْرُجِ it (this tree) has the likeness of a lemon-tree; also construed with ب as فَخَرَجَ مِنْهُ ب as he edited from this work the Book of Purification in (a volume) of about 1500 leaves]; صَنَعَ قَدْرَ الرَّجُلِ الْمُعْتَدِلِ الْحِلَقَةَ a statue the size of (as tall as) a well-proportioned man; وَخَضِرَ قَدْرَ النَّعَامِ الْكِبَارِ peacocks, speckled and green, as big as large ostriches; هُمُ قَدْرُ مَائَةٍ they are as many as a hundred]; نَحْتُ الرِّمَانَةِ عُنُقُ مِقْدَارِ سِتَّةِ أَصَابِعَ under the knob is a neck (or shaft) measuring six fingers; هُوَ مَاءٌ كَثِيرٌ قَدْرُ مَا يُدِيرُ رَحَى it is a large body of water, as much as would turn a mill; بِأَرْضِ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَاسِخَ فِي مِثْلِهَا in the country of India is a lake, measuring ten parasangs (in length) by the same (in breadth); يَجْتَبِعُ مَاءَهَا فِي غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِي غَلْوَةِ سَهْمٍ its water collects in a pond, measuring a bowshot by a bowshot; رَأَى فِي الْهَاءِ سَكَّةً مِقْدَارِ ذِرَاعٍ he saw in the water a fish, measuring a cubit (in length); اجْتَمَعَ لَهُ فِي أَيَّامِ الْأَيَّامِ مِنْهُمْ زُهَّاءُ ثَلَاثَةِ آلَافِ غَلَامٍ there were collected of them by him, in the days of el-Ma'mūn, about 3000 slaves; لَعَلَّهُ يَكُونُ عَلَى النَّبْتِ مِنْهَا زُهَّاءُ أَلْفِ ذِرَاعٍ perhaps there may be on each corpse about 1000 ells of it; إِلَى زُهَّاءِ نِصْفِهَا to about the half of it;

- A *طُولُ الصَّنَمِ زُهَاءٌ ثَلَاثِينَ ذِرَاعًا* the length (height) of the image is about thirty cubits. This last word is sometimes construed with *مِنْ*, as *نَحْنُ زُهَاءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ* we were about 500 men in number.

(g) *نَحْوُ* properly signifies direction, quarter, and is used in the accusative as a preposition (see § 65). But more usually *نَحْوُ* is employed, in all its cases, as a substantive or adjective, to signify such as, like; as *رَجُلٌ نَحْوُ زَيْدٍ* a man like Zaid; *وَكَذَلِكَ فِي سَائِرِ*

- B *كَالصَّلَاةِ وَالصَّوْمِ* and similarly in regard to the other moral qualities, such as liberality and niggardliness; *كَالْحَجِّ وَالصَّلَاةِ* as prayer, fasting, and the like; *تَكَلَّمَ نَحْوُ زَيْدٍ* (i.e. *تَكَلَّمَ* he spoke like Zaid. As a substantive it also means about, in which case it may be followed (like *زُهَاءٌ* in f, rem. b) by *مِنْ*; as *وَالشَّمْعُ نَحْوُ مِائَةِ شَعْبَةٍ* and the wax-candles were about a hundred; *لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا* there escaped of its inhabitants only about thirty men; *كَانَ فِي نَحْوِ أَرْبَعَةِ* he was at the head of about 4000; *عَلَى نَحْوِ سِتِّ مَرَاجِلَ* at (a distance of) about six marches; *فِيهَا حَيَاتٌ صَغَارٌ نَحْوَ الشَّيْبَرِ* in it are small snakes, about a span (long); *صَادَ سَكَّةٌ نَحْوَ الشَّيْبَرِ* he caught a fish about a span (long); *فِي الْكَبْرِ نَحْوُ مِنْ فَيْدٍ* it is about the size of Faid; *وَقَمَرٌ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ* and they were about 400 men (in number); *رَوَى نَحْوًا مِمَّا ذَكَرْنَا* he handed down nearly the same (story) as we have mentioned; *أَعْطَى عَبْدُ اللَّهِ* 'Obaidu'llāh gave *عَلِ الْهَارِثِ* about 50,000 dirhams.

83. *كِلَانٍ*, fem. *كِلَانَانٍ*, both, a pair (compare Heb. *כִּלְאִים* two things of different kinds, *Æth.* *ክለኡ*: fem. *ክለኡቲ*: two),

is always construed with the genitive dual of a definite noun or A pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as *كِلَا الرَّجُلَيْنِ* both the men; *كِلَتَا الْجَنَّتَيْنِ* both the gardens; *أَحَدُهُمَا أَوْ كِلَاهُمَا* one of the two or both of them; *وَيَعْلَمُ أَنْ سَيَلْقَاهُ كِلَانَا* and He knows that both of us will meet Him (at the judgment); *إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى* both good and evil have their limit, and both are plain and clear (*قَبْلُ* in rhyme for *قَبْلُ*). This word is not B inflected except when it is connected with a pronominal suffix; as *مَرَرْتُ بِكِلْتَا* (not *كِلْتَا*); *رَأَيْتُ كِلَا أَخَوَيْكَ* I have seen thy two brothers (not *كِلْتَا*); *إِنَّ أَلْعَمَلِمَ* (not *بِكِلْتَا*); *أَخْتَيْكَ* I passed by thy two sisters (not *بِكِلْتَا*); but *مَرَرْتُ* the teacher and the physician, both of them, *كِلَيْهِمَا* I passed by Zaid and Fāṭima, both of them. Although dual in form, it takes the predicate in the singular; as *كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ* each of them loves his friend, i.e. they C love one another; *كِلَانَا غَنَى عَنْ أَخِيهِ حَيَوَتَهُ* each of us can dispense with his brother, all his life long; *كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ* when either of us obtains anything, he lets it slip; *كِلَا أَخَوَيْنَا كَانَ فَرَعًا دَعَامَةً* each of our two brothers was an eminent man, a support of his people; *كِلْتَا* (not *كِلَا*); *كِلَاكُمَا لَمْ يَصِبْ* neither of you has hit the right thing; *كِلَتَا* D *الْجَنَّتَيْنِ* each of the gardens produced its fruit; *هَهُنَا* here are two men, both of whom are hateful to you.—In poetry it is sometimes joined to two singular genitives, as *كِلَا أُخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي النَّائِبَاتِ* my brother and my friend both find me a help in misfortunes; but in prose we cannot say *كِلَا زَيْدٍ وَعَمْرُو* both Zaid and 'Amr, instead of *زَيْدٌ وَعَمْرُو* *كِلَاهُمَا* or *زَيْدٌ وَعَمْرُو*.

A REM. a. When **كِلَانِ** necessarily denotes *both together*, not each of the two separately, it naturally takes the predicate in the dual, as **كُلُّ ضَارٍ وَنَافِعٍ** and these two together comprise everything hurtful and useful; **كِلَاهُمَا حِينَ جَدَّ السَّيْرُ** both of them, when setting out became earnest between them (when they had to set out), started; or even in the plural, as **كِلَانَا فَعَلْنَا ذَلِكَ** we two have done this together.

B REM. b. **كِلَانِ** and **كِلَانَا** are sometimes written **كِلَانِي** and **كِلَانِي**, and in poetry the shorter form **كِلْت** very rarely occurs.

84. **رُبَّ** many a . . . ., Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as **رُبَّ رَجُلٍ** many a noble man have I met; **رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ** many a man have I thought foolish; **رُبَّ رَجُلٍ هَرَقْتُهُ ذَلِكَ** many a drinking-cup did I empty on that day; **رُبَّ وَرَقَاءَ هَتَوَيْ** many a cooing dove, sorrow-stricken, cries in the morning on a branch.—Sometimes the pronominal suffix **هُ** is appended to **رُبَّ**, and the indefinite substantive put in the accusative, as **رُبَّ تَمِيمٍ** (§ 44, e), or by the verb **أَعْنَى**, I mean, understood; as **رُبَّ عَطِيٍّ أَثْقَذْتُ مِنْ عَطِيٍّ** and many a perishing (man) hast thou saved from destruction (**عَطِيٍّ** in rhyme for **عَطِيٍّ**). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as **رُبَّهُ أَمْرَاءَ**,

\* [Called in this case **الرَّطِيمُ** **الرَّطِيمُ**, because the noun to which it relates has not previously been mentioned. Comp. Fleischer, *Kl. Schr.* i. 419.]

or **رُبَّهَا أَمْرَاءَ** many a woman; **رُبَّهُمْ رَجَالًا** many men; **رُبَّهُنَّ نِسَاءً** many women.

REM. a. Other forms of this word are: **رُبَّ**, **رُبَّ**, **رُبَّ**, **رُبَّ**, of which the most common are **رُبَّ** and **رُبَّ**; as **رُبَّ أُمَيْمٍ هَلْ تَذَرِينَ أَنْ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ** 'Umèima, dost thou know that I parted on the day (i.e. at the battle) of *Hošās* from many a sturdy friend (**ضَعِيفٍ** in rhyme for **ضَعِيفٍ**); **رُبَّ مُسَحْنَفَةٍ** many a long oration (in rhyme for **مُسَحْنَفَةٍ**).—The addition of **مَا أَتَكَافُؤُهُ** (see § 36, rem. d) usually hinders the regimen of **رُبَّ**, as **رُبَّمَا أَلْجَائِلُ التَّوْبَلِ فِيهِمْ** many a large and thriving herd of camels is (to be found) among them; but it is sometimes added without producing any effect (**مَا أَلْزَائِدَةُ**); see § 70, rem. f), as **رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ** many a stroke with a polished sword; **رُبَّمَا غَارَةٍ** many a raid (see rem. c).

REM. b. From **رُبَّ** and **مَا** is formed the adverb **رُبَّمَا** many a time, sometimes, perhaps, which may be prefixed to either a nominal [in which case **مَا** is **مَا أَتَكَافُؤُهُ**] or a verbal clause [in which case **مَا** is **مَا أَلْمَصْدَرِيَّةُ**]; as **رُبَّمَا زَيْدٌ فِي الدَّارِ** perhaps Zèid is in the house; **رُبَّمَا يَوَدُّ الَّذِينَ** many a time has Zèid come to me; **رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا تَوَّ كَانُوا مُسْلِمِينَ** often will those who have not believed, wish that they had been Muslims; **رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ أَلْعُقُولُ** perhaps he may say something which our undertakings cannot receive (which we cannot admit)\*.

\* [In the verse **رُبَّمَا تَكْرَهُ النَّفُوسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَحَلِّ الْعِقَالِ** for many a thing that the souls dislike there is a removal (as easy) as the loosing of a camel's rope, **مَا** is a **مَوْصُوفَةٌ** (Vol. i. § 348), with **صِفَةٌ** as **فُرْجَةٌ** and **بَيَانٌ** as **مِنْ الْأَمْرِ**. See Fleischer, *Kl. Schr.* i. 420.]

- A REM. c. رَبِّ is the accusative of a substantive رَبٌّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§ 38, α, β), which is generally understood, though sometimes expressed; as يَا رَبِّ كَاسِيَةٌ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ *many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection*; يَا رَبِّ صَائِيَةٌ لَنْ يَصُومَهُ *many a one who is keeping its fast (now) shall not keep its fast (again)*, meaning the fast of Ramaḍān;
- B يَا رَبِّ خَالَ إِلَى أَغْرَأِ الْهَلْجَا *many a maternal uncle have I, noble and bright of countenance* (أَهْلَجَا in rhyme for الْهَلْجَا); يَا رَبِّ مِثْلِكَ فِي الْبَلَدِ مِثْلُ الْفَجَاجِ قَتَمَهُ *many a one like thee among women, inexperienced in love affairs*; يَا رَبِّ مَآوِيَّ يَا رَبَّتِمَا غَارَةَ شَعْوَاءُ كَاللَّذَعَةِ بِالْيَسِيرِ *Māwīya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say,
- C an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رَبِّ, *the answer or complement of رَبِّ*.—It is curious to note that رَبِّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . .*, from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to رَبَّتِمَا and the Germ. *vielleicht, perhaps*. Hence some of the Arab grammarians say that رَبِّ is used لِلتَّكْثِيرِ to denote a *small number*; others, لِلتَّخْفِيفِ to denote a *large number*.
- D

85. In consequence of the elision of رَبِّ, we frequently find the indefinite genitive alone after the conjunction وَ (وَ رَبِّ) the *wāw of rubba*, equivalent in meaning to *rubba*); as وَكَأْسٍ شَرِبْتُ *many a cup have I quaffed*; وَأَرَاكَةَ ضَرَبْتُ سَمَاءَ فَوْقَنَا *many an 'arāka-tree formed a roof over us*; وَبَيْتٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُولَهُ عَلَيْنَا *many a night, like (dark as) the waves of the sea, has let down its curtain*

أَوْتَقَّاحَةٍ مِنْ سَوْسَنِ صِيغَ نِصْفَهَا وَمِنْ جُلْتَانٍ نِصْفَهَا وَشَقَاتِي *upon me; there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone.*—The same is the case, though rarely, after ف, and still more rarely after بَل; as بَلْ مِثْلِكَ حَبْلِي قَدْ طَرَقْتُ وَمَرَضْتُ *many a one like thee have I visited by night, pregnant and nursing a child*; بَلْ بَلَدٍ مَلَأَ الْفَجَاجِ قَتَمَهُ *nay, many a town, the dust of which fills the wide roads* (قَتَمَهُ in rhyme for قَتَمَهُ); بَلْ مَهْمَةٍ قَطَعْتُ بَعْدَ مَهْمَةٍ *nay, many a desert after desert* B have I traversed; بَلْ جَوْرِ تَيْهَاءَ كَظْهَرِ الْخَجَفَتِ *nay, many a middle of a desert, like the back of a shield* (الْخَجَفَتِ in rhyme for الْخَجَفَةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رَسِيرَ دَارٍ وَقَفْتُ فِي طَلَلِهِ *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهِ in rhyme for طَلَلِهِ); نَرْجِسٍ بَاكَرْتُ *many a garden of lilies have I* C visited early in the morning, in which it was sweet and pleasant to pass the time (وَعَذْبُ in rhyme for وَعَذْبُ).

[REM. The theory about this وَ with a following genitive is that of most native and European scholars. Nevertheless, I think it ought to be rejected. There are a great many cases where it is impossible to render it by *many a*, as it appears from the context that a single person, a single object, or a single fact is recorded, so that we must translate it by *I remember, I think of, D O that!* etc., as وَتَاجِرٍ فَاجِرٍ جَاءَ الْإِلَهِ بِهِ *Oh that unbelieving wine-merchant, a real godsend!* whom the poet robbed; وَجَفْنٍ سَلَّاحٍ *I think about that scabbard of mine that I have been deprived of*; وَمُرْسِلٍ وَرَسُولٍ *Oh sender and sent one!* (on that splendid evening); وَنَوَاعِيرٍ *I think of those tender ladies, who spoke on the day of my departure*; وَأَطْلَسَ عَسَالِي *Oh that dust-coloured wolf!* says el-Farazdak, telling of his meeting with a wolf. I take



A this وَ to be the remnant of a word, like the وَ in **وَاللَّهِ** (comp. Vol. i. § 356, footnote). In fact, though the elision of **رُبَّ** after a copulative وَ is not impossible, as is sometimes the case after **فَ** and **بَلْ**, I do not remember ever to have seen **وَرُبَّ** at the beginning of a sentence, nor do we ever find **رُبَّ** employed where only a single person, object or fact is mentioned. D. G.]

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form **أَفْعَل** (Vol. i. § 234), or of any other form, such as **فَعْل** (e.g. **خَيْرٌ**); as **أَعْلَمُ** **خَيْرُ الْفَلَسَفَةِ** the most learned of the philosophers, **خَيْرُ الْبَرِيَّةِ** the best of created things (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As **أَفْعَل** and **فَعْل** are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that **أَفْضَلُ الْقَوْمِ خَيْرُ الْبَرِيَّةِ** or **أَفْضَلُ الْقَوْمِ** may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. a].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as **أَمِيرُ الْأُمَرَاءِ** the *emir of the emirs*, i.e. the chief *emir*; **قَاضِي الْقَضَا** the chief judge; **طَلْحَةُ طَلْحَاتِ** the *Talḥa of the Talḥas*, i.e. the noblest of those who bear the name of *Talḥa*.—To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as **نَفِيسُ الْجَوَاهِرِ** the most precious gems (lit. the precious of gems); **صَالِحُ الْإِخْوَانِ**, or **سَوَابِغُ التَّعْمِيرِ**, the most ample favours; **صَالِحُ نِسَاءِ كُورْدِش** the truest friends; **صَالِحُ الْأَخْلَاقِ** the best manners.—Another manner of expressing the

same is the use of the superlative followed by **مَا (الْمَصْدَرِيَّةُ)** with the A corresponding person of **كَانَ** or another verb, or with the corresponding personal pronoun, as **هَذَا أَحَبُّ مَا هُوَ** or **هَذَا أَحَبُّ مَا كَانَ** *he is the craftiest man that lives*; **فَقَاتَلُوهُ كَأَشَدِّ مَا يَكُونُ مِنَ الْقِتَالِ** *they fought against him as fierce a fight as is possible*; **وَالآنَ أَحْوَجُ مَا كُنَّا إِلَى زَادٍ** *and at present we have the greatest want of provisions*; **أَوْجَرُ مَا أَنَا بِقِيَمَةِ أَكْثَرِ مَا كَانَتْ** *for the highest price*; **أَوْجَرُ مَا أَنَا بِسَلَفَةِ** *I dislike nothing more than (the name of) Samlaka*; B **هَذَا أَحَبُّ مَا هُوَ** *this (horse) is indeed most excellently trained*. Comp. Fleischer, *Kl. Schr.* i. 475 seq., 685 seq. iii. 16 and my note *Journ. Asiat.* 1883, i. 541, 542. D. G.]

REM. a. The numeral adjective **أَوَّل** first, being strictly a superlative, is also construed with the genitive, as **أَوَّلُهُمُ** the first of them, **أَوَّلُ الْيَوْمِ** the first day = **الْيَوْمُ الْأَوَّلُ**; but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. C § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as **الثَّانِيَّةُ** for the second time = **ثَانِي مَرَّةً**. Modern and vulgar are such constructions as **الثَّانِي يَوْمٍ** the second day, **الثَّالِثُ مَرَّةً** the third time. [Comp. § 108.]

REM. b. In such phrases as **عَزِيزُ كِتَابِكُمْ** your honoured letter, the genitive does not designate the whole, of which the **مُضَافٍ** is a part, but it is (as in **نَهْرُ الْأُرْدُنِّ** the river Jordan) merely explicative D (see § 95); so that **عَزِيزُ كِتَابِكُمْ = هُوَ كِتَابِكُمْ** = **لَيْسَ لَهُ رُسْتَاقٌ كَبِيرٌ**. [Similarly **لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ**.] *It has no great territory\*.*

\* [On the use of **كَبِيرٌ** and **كَبِيرٌ** with a following genitive in negative sentences, see the Glos. to Tabarī s. v. **احد**. D. G.]

- A 87. The interrogative pronoun **أَيُّ**, fem. **أَيَّة**. (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as **أَيُّ رَجُلٍ** *which man?* **أَيُّ الرَّجَلَيْنِ** *which two men?* **أَيُّ الرِّجَالِ** *which of the two men?* **أَيُّ الرِّجَالِ** *which men?* **أَيُّ الرِّجَالِ** *which of the men?* **أَيُّ مَنْ رَأَيْتَ أَفْضَلَ** *which of those whom thou hast seen is the better, or the best?* **أَيُّ الَّذِينَ لَقِيتَ أَكْرَمَ** *which of those whom thou hast met*
- B *is the noblest?* **أَيُّهُمَا** *which of the two?* **أَيُّهُمْ** *which of them?* In the former case the annexation is explicative, in the latter partitive.—With a definite singular **أَيُّ** can be construed only when the annexation is strictly partitive, as **أَيُّ الرِّجُلِ أَحْسَنُ**, or **أَيُّ زَيْدٍ أَحْسَنُ**, *what (part or feature) of the man, or of Zaid, is the most handsome?* or else when **أَيُّ** itself is repeated, as **أَيُّ أَيُّ فَاخْزَاهُ اللَّهُ** *whichever of us (two) be the bad one, may God bring him to shame;*
- C *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* **أَيُّ أَيُّ وَأَيُّكُمْ عَدَاةَ اتَّقَيْنَا كَانَ خَيْرًا وَأَكْرَمًا** (**أَيْنَا = أَيُّ وَأَيُّكُمْ** and **أَيْنَا وَأَيْتُكُمْ**).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as عَجِبْتُ مِنْ أَنْ قُمْتُ *I wonder at thy standing up*, = مِنْ قِيَامِكَ; وَإِنَّمَا سَمِعَ وَقْتُ اسْتِئْزَارِهِ *at the time he hid himself*, = وَقْتُ أَنْ اسْتَعَارَ

- طَابَ أَلْعَلِمِ مَا تَقُولُ لِكثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي D  
 هَذِهِ أَلْمَسْتَلَبَةِ the student of science was named Mā-taḥūlu (what dost  
 thou say?) for no other reason than that, in the olden time, they  
 used constantly to say, What dost thou say (mā taḥūlu) about this  
 question? = لِكثْرَةِ قَوْلِهِمْ; عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا I wonder at thy  
 beating Zaid, = مِنْ ضَرْبِكَ; بِمَا نَسُوا يَوْمَ الْحِسَابِ because they have  
 forgotten the day of reckoning, = بِنَسْيَانِهِمْ; وَصَافَتْ عَلَيْكُمْ الْأَرْضُ بِمَا

*رُحِبَتْ* and the earth became (too) narrow for you, notwithstanding its breadth. In the same way, a verbal or nominal clause is often found as the *مُضَافٌ إِلَيْهِ* or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. c], 70, rem. f, and 78.

REM. In this case the **أَنْ** or **مَا** is **مُضَرَّةٌ**, because the clause which it introduces is equivalent to the *maṣḍar* or infinitive of the verb, [Vol. i. § 195, rem.].

89. Adjectives and participles may take after them a restrictive B  
or limitative genitive; as طَاهِرٌ أَقْلَبُ handsome of face; طَاهِرٌ أَقْلَبُ  
pure of heart; شَدِيدُ الْحَرَارَةِ very warm; صَرِيعُ الْكَأْسِ smitten down  
by the wine-cup, intoxicated (compare كَلَامِي, Isaiah xxviii. 1);  
قَلِيلُ الْحِمْلِ smitten by (enamoured of) the fair sex; كَثْرَةُ النَّفْسِ  
having few wiles or shifts; عَظِيمُ الْأَمَلِ having great hopes; كُلُّ نَفْسٍ  
ذَائِقَةُ الْمَوْتِ every soul shall taste death; مَذْيُ بَالِغِ الْكَعْبَةِ a victim  
which arrives at the Ka'ba (بَالِغٌ is construed with the accusative of C  
the object reached); جَانِلَةُ الْوِشَاحِ (a woman) whose waist-band, or  
girdle, fits loosely; مَحْمُودُ السَّيْرِ one whose conduct is praised or  
praiseworthy; مُسْتَجَابُ الدُّعَاءِ sagacious of mind; رِجَالٌ حَسَنٌ  
[رِجَالَانِ حَسَنًا الْوُجْهَيْنِ] whose prayers are answered; رِجَالٌ حَسَنٌ  
[رِجَالَانِ حَسَنًا الْوُجْهَيْنِ] two or more men with handsome faces]. Compare in Latin  
aeger animi, integer vitae scelerisque purus, etc. This annexation is D  
an improper one (§ 75, rem.), standing in place either of a tēmyiz-  
accusative (§ 44, e) or an accusative of the object\*. Hence the  
genitive, though always defined by the article, exercises no defining

\* [The two constructions may even occur in the same sentence, as  
 إِنَّمَا أَوْلَئِكَ الصَّغَارُ الْخُطَارِ اَلدِّقَاقُ هُمَا *those (who do such things) are*  
*only the men of little dignity and of mean aspirations.* D. G.]

- A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as **مُحَمَّدٌ الْحَسَنُ** *Muhammad, the handsome of face*, or **الْجَعْدُ الشَّعْرُ** *with the curly hair*; **زَيْدٌ الضَّارِبُ رَأْسَ الْجَانِي** *Zaid, who smites the head of the offender*; **هِنْدٌ الْجَائِلَةُ الْوِشَاجَ** *Hind, whose girdle fits loosely*; **الضَّارِبُ الرَّجُلِ** *he who strikes the man*, **الضَّرَابُ الرَّجُلِ** *those who strike the man*, **الضَّارِبَاتُ** *the man*, **الضَّرَابُ الرَّجُلِ** *three (women) who strike the man*, **الضَّارِبَاتُ** *those (women) who strike the man's slave*; **الْمُقِيمُو الصَّلَاةِ** *those who perform (the rites of) prayer*; **الْمُبْدِيكَ** *He who created thee*; **اللَّائِي** *he who rebukes me* (compare **לַאֲנִי**, Isaiah ix. 12); **الْمُوعِدِي** *he who threatens me*; **النِّسَاءُ الَّتِي رَضَعَتْكَ** *the women that have suckled thee*; **الْمُرْسِلَهَا** *he who has let her go out*.

- C REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, **حَسَنُ الْوَجْهِ** may possibly mean *the handsome (part) of the face*, or even *the handsome face*; **مُسْتَجَابُ الدُّعَاءِ** *that part of the prayer which has been answered*; **شَدِيدُ الْحَرَارَةِ** *the most intense portion of the heat* (compare § 86, with rem. b, and § 95). In this case the article can, of course, never be prefixed to the **مُضَافٍ**.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as **كِتَابُ اللَّهِ** *the glorious book of God*; **يَدُهُ الْيُمْنَى** *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: **فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ**

*think not then that God will fail to keep His promise to His apostles*, A (el-Kor'an, xiv. 48, according to one reading); **وَكَذَلِكَ زَيْنَ لَثِيمٍ** *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (el-Kor'an, vi. 138, according to one reading); **هَلْ أَنتُم تَارِكُوِي صَاحِبِي** *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Darda); **تَرَكْ يَوْمًا نَفْسَكَ وَمَوَاطَا** *to let your soul alone one day with its lust is an B effort towards its destruction*; **إِنَّ أَلْسِنَةً تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ** *the sheep hears the voice, by God, of its master*. Again, in poetry: **وَبَلِّهِ مُلْكُكَ** *how many kingdoms (to God the glory!) did I not enter, and how many horsemen did I not pierce!* Tab. i. 1964, l. 16 with **لِلَّهِ** (§ 53, b, rem. e) put between the **وَأَوْ رَبِّ** and the genitive. D. G.] **لِلَّهِ دُرُّ الْيَوْمِ مَنْ لَامَهَا** *well done he who has to-day C rebuked her!* **كَمَا خُطِّبَ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يَزِيدُ** *as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another)*; **فَوَجَّجْتُهَا بِمِزْجَةِ رَجٍّ** *and I stabbed her with a short lance, as 'Abū Məzāda stabs a young camel* (**مَزَادَةٌ** in rhyme for **مَزَادَةٌ**); **فَسَقْنَاهُمْ سَوْقَ** *and we put them to flight as falcons put to flight kites*; **يَفْرُكُ حَبَّ السَّنْبِلِ الْكُنَاجِ بِالنَّعَاجِ فَرَكَ الْقَطَنَ الْمَحَاجِ** *they D (the locusts) rub down the grains of the full ears in the fields, as the mihlāg (an iron instrument) rubs down the cotton, (clearing it of its seeds)*; **وَسِوَاكَ مَانِعُ فَضْلِهِ الْمَحْتَاجِ** *whilst others than thou withhold their benefits from the needy*; **وَفَاقَ كُغْبُ مَهْمِرٍ مُنْقِذُكَ مِنْ تَعْجِيلِ** *agreement with Buḡḡir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell (for*

- A **كَانَ يَرْذُونَ أَبَا عَصَامٍ زَيْدٍ حِمَارَ دَقٍّ بِاللِّجَامِ**; (بُجَيْرٍ يَا كَعْبُ *O Abū 'Iṣām, it is as if Zēid's hack were an ass made thin by the bridle* (by constant riding); **نَجَوْتُ وَقَدْ بَلَ الْمُرَادِيُّ سَيْفَهُ مِنْ ابْنِ أَبِي** *I escaped, but the Murādī ('Abdu 'r-Raḥmān 'ibn Muḡgam) wetted his sword with the blood of ('Ali), the son of Abū Ṭālīb, the chief of the valleys (of Mēkka);* **وَلَنْ حَلَفْتُ عَلَى** *and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for بَيِّمِينَ مُقْسِرٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِرٍ وَلَا تَرْعَوِي عَنْ تَقْضٍ* (بَيِّمِينَ مُقْسِرٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِرٍ) *but our desires do not refrain from breaking our resolutions; هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ* *they are the brothers in war of him who has no brother. From these examples it appears that the word interposed is usually either an oath, an objective*
- C **مُضَافٍ**, an adverbial accusative of time, or a vocative.

REM. Of the insertion of **مَا الزَّائِدَةُ**, or the redundant *mā*, after certain of the prepositions and **رَبِّ** we have already given some examples, §§ 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as: **وَيْحَا زَيْدٍ** *woe to Zēid!* **غَضِبْتَ مِنْ غَيْرِ مَا جُرِمَ** *thou art angry without any offence; أَيُّمَا الْأَجَلَيْنِ قَضَيْتَ* *whichever of the two terms I fulfil; يَا شَاةَ مَا قَنَصَ لِمَنْ حَلَّتْ لَهُ* *O antelope of chase for him (to be chased and caught by him) for whom it is lawful; فِي كُلِّ مَا عَامٍ تَلِدُ* *who brings forth (for تَلِدُ) every year.* [The insertion of **لَا** is explained by its forming one word with the following genitive, as **لَا شَيْءٍ** *he was angry for nothing; تَرَكْتَنِي حِينَ لَا مَالٍ أَعِيشُ بِهِ* *he came without food; جَاءَ بِلَا زَادٍ* *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

91. The relative adjectives ending in **ي** (Vol. i. § 249), because **أ** standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as **رَأَيْتُ التَّيْمِيَّ تَيْمِرَ عِدِّي** *I saw the Tēimī, (namely) of (the tribe of) Tēim ('ibn) 'Adī, = تَيْمِرَ* **رَأَيْتُ الرَّجُلَ مِنْ تَيْمِرَ** *(Othū 'ibn Ḡazwān ḡl-Māzinī, (namely) of (the tribe of) Māzin of Kais, founded ḡl-Raṣra; يَقُولُ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ الْأَسَدِيُّ أَسَدُ خُزَيْمَةَ* *says 'Abdu 'llāh 'ibn ḡz-Zabīr ḡl-'Asādī, of (the tribe of) 'Asād ('ibn) B* **وَلَقِيَ أَبَا الْفَتْحِ ابْنَ الرَّيْدَانِقَانِيِّ بَلَدَ بَيْنَ سَرَحْسَ وَمَرُو** *and he met 'Abū 'l-Faṭḥ 'ibn 'ar-Rindānaḡānī, (from Rindānaḡān), a town between Sēraḡs and Mērw; لَهَا كَانَتْ الْأَيَّامُ النَّاصِرِيَّةُ مُحَمَّدٍ* *after there came the Nāsirean days, (I mean the days of ḡl-Malik ḡn-Nāsir) Muḡammad 'ibn Kaḡ'ūn; and even with the interposition of a word, أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْأَمْتِي التَّيْمِيَّ بِأَنْوَلَاءَ* *Abū 'Obēida Ma'mar 'ibn ḡl-Muṭannā, by clientship of C* **تَيْمِرَ قُرَيْشٍ** *the tribe of Tēim, (namely) Tēim of Korēis.*

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, **بِنْتُ مَلِكٍ** is a daughter of a king, a king's daughter, a princess, Fr. *une fille de roi*, Germ. *eine Königstochter*; but **بِنْتُ الْأَمَلِكِ** is the daughter of the king, the king's daughter, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only D daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition **لِ** (§ 53, b, rem. c); e.g. **بِنْتُ لِلْمَلِكِ** a daughter of the king; **مَاتَ أَحِيَّي مَاتَ لِي أَخٌ** a brother of mine is dead (whereas **أَحِيَّي** would mean my brother is dead, that is to say, either my only brother or that one of my brothers of whom we have been speaking).



- A —There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, *مِثْلُهُ*, *نَظِيرُهُ*, *نَحْوُهُ*, *مِثْلُهُ*, [شَبِيهَهُ], *something like him or it*; *بَعْضُ الْفُقَرَاءِ* *some poor people*; *بَعْضُ الْأَعْيَارِ* *a cave*; (see § 82, c, f [and rem. b], g); *أَحَدُهُمْ* *some one of them*; *جُزْأُهُ* *a part of it*; *ثُلُثُهُ* *a third of it*. Likewise we find *أَوَّلُ النَّاسِ* and *أَفْضَلُ قَوْمِهِ* used in an indefinite sense\*].

REM. In such phrases as *أَمْرُ آخِرَةٍ دُنْيَا*, *a matter of this life and the life to come*, the indefinite *إِلَيْهِ مَضَافٍ* shows that the *مَضَافٍ* is to be regarded as a single part, *some one matter*, etc. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite *أَمْرُ آخِرَةٍ دُنْيَا* is in fact equivalent in meaning to *أَمْرٌ مِنْ أُمُورِ الْآخِرَةِ وَالْدُّنْيَا*. The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives; e.g. *قَصْرٌ مَلِكٍ*, *a royal castle*, nearly the same as *قَصْرٌ مِنْ قُصُورِ الْمَلِكِ*; *قَصْرٌ مِنْ قُصُورِ الْحَجَّامِ* may be *a barber's wife* and *the wife of a (certain) barber*, though in the latter case it would be better to write *إِمْرَأَةُ حَجَّامٍ مِنَ الْحَجَّامِينَ*. D. G.]

93. Nouns of the forms *أَفْعَلٌ*, *فَعْلٌ*, etc., used as superlatives (see § 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive†. Examples of the indefinite

\* [I owe this observation to Prof. Nöldeke. D. G.]

† [Such expressions as *هُوَ أَفْضَلُ إِخْوَانِهِ* *he is the most excellent of his brethren*, or *هُوَ خَيْرُ أَصْحَابِهِ* *he is the best of his companions*, are not exceptions to the rule, for they mean *هُوَ أَفْضَلُ الْإِخْوَانِ الَّذِينَ هُوَ* *he is the best of the brethren who are* *أَحَدُهُمْ*. Though Hariri, *Durrat*, 9 condemns them strongly, they are not rare. D. G.]

genitive: *هُوَ أَفْضَلُ رَجُلٍ* *he is a [or the] most excellent man*; *هِيَ أَفْضَلُ امْرَأَةٍ* *she is a [or the] most excellent woman*; *هُمَا أَفْضَلُ رَجُلَيْنِ* *they are two [or the two] most excellent men*; *هُنَّ أَفْضَلُ نِسَاءٍ* *they are most [or the most] excellent women*; *اللَّهُ خَيْرُ حَافِظٍ* *God is the best preserver*; *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* *ye are the best nation that has been created for mankind*; *إِنِّي أَتَّبِرُ وَأَعْدَلُ* *learning is the best guide to piety, and walks in the straightest of paths*; *وَصَفَ الْيَهُودَ بِالْبَخْلِ وَالْحَسَدِ وَهَمَّا شَرَّ خَصَلَتَيْنِ* *he described the Jews as being avaricious and envious, and these two are the worst of qualities*. Examples of the definite genitive: *هِيَ أَفْضَلُ نِسَاءٍ* *she is the best of the women*; *وَمَيَّةُ أَفْضَلُ الثَّقَلَيْنِ جَمْدًا* *and Maiya is the fairest as to neck of all beings* (*الثَّقَلَانِ* means *mankind and the ginn*); *هُمَا أَفْضَلُ الْقَوْمِ* *these two are the two best of the tribe*; *يَا أَتَيْنَا أَصْدَقَ الصَّادِقِينَ* *ye two are the most truthful of the truthful*; *أَلَا أَخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجَالِسَ يَوْمِ الْقِيَمَةِ* *I will tell you who are the dearest of you to me, and who of you shall have the nearest seats to me on the day of the resurrection*; *وَلَتَجِدَنَّهُمْ أَحْرَصَ* *and verily thou wilt find them the greediest of men after life*; *خَيْرُ الْأُمُورِ أَوْسَطُهَا* *the best of things are the mediums (or means between two extremes)*; *شَرُّ النَّاسِ مَنْ يَذْهَبَ بِدِينِهِ لِدِينٍ غَيْرِهِ* *the worst of men is he who changes his religion for that of others*; *أَفْضَلُ الْأَوْقَاتِ شَرْخُ الشَّبَابِ وَوَقْتُ السَّحَرِ* *the best of times are early youth and early morning*. Compare in general § 86. Here must also be mentioned the indefinite genitive after *أَوَّلُ*, *first*, and *آخِرُ*, *last*, these words being (as already remarked in reference to the former, § 86, rem. a) really superlatives; e.g. *إِنَّ أَوَّلَ بَيْتٍ وَضِعَ لِلنَّاسِ لَلَّذِي* *the first house (temple) which was founded for mankind, was that*

- A in *Bekkā* (*Mekkā*); مَسْجِدٌ أُتِيَ عَلَى اتَّقْوَى مِنْ أَوَّلِ يَوْمٍ a mosque which was founded upon the fear of God from the first day (of its existence); عَنِ ابْنِ عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جِبْرِيلُ (it is stated) on the authority of 'Ibn 'Abbās that this is the last verse (of the *Kor'ān*) which was revealed by Gabriel (lit. with which Gabriel came down). Instead of *أَوَّلِ يَوْمٍ* it is, however, very usual to say *الْيَوْمِ* عَاجِلٌ.—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِلٌ]) and § 86, rem. b [عَزِيزُ كِتَابِكُمْ].

- REM. a. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِيَ فَضْلَى النِّسَاءِ she is the best of the women; هُمَا أَفْضَلَا الْقَوْمِ these two are the two best of the tribe; هُمَا أَفْضَلُ الْقَوْمِ, or هُمَا أَفْضَلُ الْقَوْمِ, they are the best of the tribe; هُنَّ فَضْلَى النِّسَاءِ, or هُنَّ فَضْلُ النِّسَاءِ they are the best of the women; وَكَذَلِكَ and similarly C وَجَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيُمْكِنُوا فِيهَا We have placed in every town its greatest sinners to plot in it; النَّاقِصُ وَالْأَشْجُ the best of you in moral character; أَعْدَلَا بَنِي مَرْوَانَ the Lessener (Yezid 'ibn 'l-Welid, so called because he lessened the pay of the troops) and the Scarred (le Balafre, 'Omar 'ibn 'Abdu 'l-'Aziz) were the two most just of the Bēnū Marwān; أَنْتَ أَشْعَرُ أَهْلِ جَلْدَتِكَ thou art the greatest poet of the people of thy colour (words addressed to the negro poet Noṣaib). In these last two examples, however, many grammarians say that أَشْعَرُ and أَعْدَلَا are not superlatives, but stand for عَادِلَا and شَاعِرَا. D

REM. b. In such constructions as *أَفْضَلُ رَجُلٍ*, *أَوَّلُ يَوْمٍ*, *خَيْرُ أُمَّةٍ*, *عَزِيزُ كِتَابِكُمْ*, *عَاجِلُ طَعْنَةٍ*, *شَرُّ خَصْمَتَيْنِ*, the genitive is explicative (as in *مَدِينَةُ بَغْدَادَ*, § 95), and not, as

might at first sight appear, a substitute for a *temyiz-accusative* A (§ 44, e). *أَفْضَلُ رَجُلًا* is not = *أَفْضَلُ رَجُلًا* most excellent as a man (*très distingué en tant qu'homme*); for we cannot say *هُمَا أَفْضَلَا*, as we say *هُمَا طَوِيلَا أَلْبَحِيَّةِ* they are both long of beard, instead of *هُمَا طَوِيلَانِ لِحْيَةٍ*, but, on the contrary, we must say *هُمَا أَفْضَلُ رَجُلَيْنِ*.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as *ثَوْبٌ خَرِيرٍ* a silk dress, *صَنْمٌ* *الذَّهَبِ* the golden image (see §§ 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: *الْكُأْسُ الْفِضَّةُ*; (الصَنْمُ الذَّهَبُ) the golden image (not *الصَنْمُ الذَّهَبُ*); *الْكُأْسُ الْفِضَّةُ* the silver cup; *الْطَلْطَانِيَّةُ الصِّينِيَّةُ* the porcelain (or china) dish; C *الْخَشْبُ الْعِجْلَا جَسَدًا* a calf of red gold; *وَوَجَدَ فِي وَسْطِهِ حَوْضًا* he made a dress of brocade; *إِتَّخَذَ ثَوْبًا دِيبَاجًا* and he found in the centre of it a sarcophagus of marble, with a cover; *وَعَلَيْهَا مِيلَانِ سَاجٍ [مُرَبَّعَةٌ]* and beside it are two [square] posts of teak-wood [§ 136, a, rem. e]; *إِخْمِلْ إِلَيْهِ دُرْعَى الْحَدِيدِ* carry to him my iron coat of mail; *فَنَزَعُوا عَنْهُ ثِيَابَهُ الْخَرِيرَ وَالتَّبْسُوهَ ثِيَابًا* D *وَمِنْ الشَّعْرِ* and they stripped off from him his silken garments, and clothed him in garments of hair; *الْفِرَآءُ الْبُرْطَاسِيَّةُ* mantles of Burtāsī (i.e. of fur from the country of the Burtās); *الْفَضَائِرُ الصِّينِيَّةُ* porcelain (or china) bowls or plates; *الْتِّيَابُ الْعَتَابِيَّةُ* robes of (the stuff called) *al-Attābī* (manufactured in *الْعَتَابِيَّةُ*, one of the quarters of Bagdad);



A (c) To the names of towns, rivers, mountains, etc., when preceded by the words for *town*, *river*, etc.; as مَدِينَةُ بَغْدَادِ the city of Bagdād (= الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ); نَهْرُ الْفُرَاتِ the river Euphrates; شَهْرُ رَمَضَانَ the river Nile: طُورُ سَيْنِينَ mount Sinai: شَهْرُ رَمَضَانَ the month of Ramaḍān.

(d) To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةً or لَفْظًا; e.g. كَلِمَةً كَانَ the word *kāna* (see § 78).

(e) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as لُجَيْنُ الْمَاءِ the silvery water (lit. the silver of the water), = الْمَاءُ الَّذِي هُوَ لُجَيْنُ, i.e. الْمَاءُ الْمِثْلُ لِلْجَيْنِ.

Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ

C the *secundum comparationis*.

(f) To adjectives defined by the article in connection with substantives not so defined; as بَيْتُ الْمَقْدِسِ the Holy Temple (i.e. Jerusalem), = الْبَيْتُ الْمَقْدِسُ الَّذِي هُوَ الْمَقْدِسُ; or, shortly, الْمَقْدِسُ; رَبِيعُ الْأَوَّلِ; الْبَابُ الصَّغِيرُ, = الْبَابُ الصَّغِيرُ, the little gate (as a name), = الْبَابُ الصَّغِيرُ; رَبِيعُ الْأَوَّلِ the first Rabī', and رَبِيعُ الْآخِرِ the last (second) Rabī' (names of

D months); عَامُ الْأَوَّلِ last year; جَانِبُ الْغَرْبِيِّ the western side, = الْمَسْجِدُ; الْجَانِبُ الْغَرْبِيُّ the congregational mosque, = الْمَسْجِدُ; الْبَقْلَةُ الْحَمَقَاءُ, = الْبَقْلَةُ الْحَمَقَاءُ, the foolish herb, purslane, = الْبَقْلَةُ الْحَمَقَاءُ; الْبَقْلَةُ الْحَمَقَاءُ the other world, the world to come, = الدَّارُ الْآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةُ الْمَوْصُوفِ إِلَى الْوَصْفِ, or annexation of the thing described to the descriptive epithet, i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمَقْدِسِ means the house of the holy place (taking مُقَدِّس, if we like, as *nomen loci* from قَدَّس to sanctify, Vol. i. § 227); رَبِيعُ الْأَوَّلِ, the Rabī' of the first place, first in order; etc. On the other hand, in صَلَوةُ الْأَوَّلَى the annexation is an ordinary, proper one (إِضَافَةُ حَقِيقَةٍ), the word سَاعَةٌ, hour, being understood; صَلَوةُ الْأَوَّلَى = صَلَوةُ السَّاعَةِ الْأَوَّلَى, i.e. السَّاعَةُ فِي السَّاعَةِ الْأَوَّلَى (see § 77). Similarly, some grammarians consider جَانِبُ الْغَرْبِيِّ B مَسْجِدُ الْمَكَانِ الْجَامِعِ = مَسْجِدُ الْجَامِعِ, جَانِبُ الْمَكَانِ الْغَرْبِيِّ = مَسْجِدُ الْحَبَّةِ الْحَمَقَاءِ, = مَسْجِدُ الْوَقْتِ الْجَامِعِ, and أَفْضَلُ دَارِ الْحَيَاةِ الْآخِرَةِ = دَارُ الْآخِرَةِ. Here too the constructions أَفْضَلُ

\* [Accordingly too يَوْمَ السَّابِعِ is explained by Zamahṣarī (Fāik i.

163) as يَوْمَ اللَّيْلِ السَّابِعِ on the day of the seventh night. The real explanation, however, seems to be that we have in بَيْتُ الْمَقْدِسِ, C بَابُ الصَّغِيرِ, etc. the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule لَا تَسْتَعْمِلُوا الْإِعْرَابَ فِي كَلَامِكُمْ إِذَا خَاطَبْتُمْ وَلَا تَحْلُوا مِنْهُ كَتَبْتُمْ do not make use of case-endings in your speech, when you address people, but employ them in full in your letters, when you correspond. This was called السَّلَاقِيَّةُ and deemed elegant (Fāik ii. 94). D Hence this omission of the article caused no difficulty whatever, till the grammarians attempted to find a place for these abbreviated expressions in their syntactical system, comparing the دِينُ الْقِيَمَةِ for دَارُ الْحَيَاةِ الْآخِرَةِ and دِينُ الْمِلَّةِ الْقِيَمَةِ for دَارُ الْحَيَاةِ الْآخِرَةِ. The grammarian ʿĪl-Lāṭī ibn Naṣr disapproved of the use of مَسْجِدُ الْجَامِعِ, etc. which he called a mistake. D. G.]



- A عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, رَجُلٍ, etc., find a place (see § 78, at the end, § 86, rem. b, and § 93).

REM. a. This sort of annexation is called by the grammarians *إِضَافَةُ التَّفْسِيرِ*, or *الإِضَافَةُ التَّفْسِيرِيَّةُ*, the *interpretative annexation*, as also *إِضَافَةُ التَّبْيَانِ*, or *الإِضَافَةُ التَّبْيَانِيَّةُ*, the *explicative annexation*. The special sort mentioned under c is named *إِضَافَةُ التَّشْبِيهِ* the *comparative annexation*.

- B [REM. b. It may not be superfluous to mention here the genitive by attraction, called *جَرُّ الْجَوَارِ* or *جَرُّ الْجَوَاوِرَةِ* (genitive of proximity. Comp. *Hamāsa*, 38, l. 16), as in *هُوَ جُحْرُ ضَبِّ خَرِبٍ* (this is a deserted hole of a *ḡabb* (a large kind of lizard), instead of *كَأَنَّ غَزَلَ الْعَنْكَبُوتِ الْمَرْمَلِ*; *خَرِبٍ* spider, instead of *الْمَرْمَلِ*, though *عَنْكَبُوتٌ* is of the fem. gender. Other examples from poetry have been given by Jahn in his notes to *Sibawēh* i. 185. D. G.]
- C

### 3. The Numerals.

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as *سِتَّةَ رِجَالٍ* six

- D *men*, *ثَلَاثَ جَوَارٍ* three girls, *ثَلَاثَا* we three (women), *أَرْبَعَتَهُنَّ* the four of them (men). The genitive must, in every possible case, be that of the broken plural (Vol. i. § 300, b, and §§ 304, 305); and if the substantive has a *جَمْعُ أَلْفَلَةٍ* as well as a *جَمْعُ أَكْثَرَةٍ* (Vol. i. § 307), the former ought to be used; e.g. *خَمْسَةَ أَثْوَابٍ* five pieces of cloth, *ثَمَانِيَةَ أَجْرِيَّةٍ* eight sacks, *عَشْرَةَ غِلْمَةٍ* ten slaves, *ثَلَاثَةَ أَفْلَسٍ* three fêls (a copper coin), not *ثَلَاثَةُ فُلُوسٍ*, *عَشْرَةَ غِلْمَانٍ*, *ثَمَانِيَةَ جُرْبٍ*, *خَمْسَةَ ثِيَابٍ*.—They are

very rarely construed with the accusative *لِلتَّمْيِيزِ* (§ 44, e); as *خَمْسَةً أَهْمَةً* A instead of *أَثْوَابٍ*.

REM. a. The word *مِائَةً* forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as *ثَلَاثُمِائَةٍ* three hundred. Only a poet can venture to say *ثَلَاثُ مِئِينَ*. [On the use of the plural forms of *أَلْفٌ* see Vol. i. § 326, rem.]

REM. b. Should a *جَمْعُ أَلْفَلَةٍ* be little or not at all in use, the B *جَمْعُ أَكْثَرَةٍ* must of course be employed; as *ثَلَاثَةُ شُوعٍ* three shoe-strings, because *أَشْأَعٌ* and *أَشْئَعٌ* are rare or doubtful. Even in the Kor'an, however, we find *ثَلَاثَةُ فُرُوجٍ* three menstruations, instead of *أَفْرُوجٍ* or *أَقْرُوجٍ*.

[REM. c. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as *أَيُّهَا سَبْعُ آيَاتٍ* the verses of this sūra are seven in number (pl. of *آيَةٍ*; *أَيٌّ* is a C quasi-plural); *عَشْرُ سِنِينَ* seven cows (pl. of *بَقَرَةٍ*); *عَشْرُ سِنِينَ* ten years; *ثَلَاثَةُ حَدَائِدٍ* six daughters; *ثَلَاثَةُ حَدَائِدٍ* three smiths. If, however, the word is properly an adjective or participle (*صِفَةٌ*), we ought to employ the preposition *مِنْ*, or to put the noun in apposition to the numeral, or *vice versa*, as *ثَلَاثَةُ مِنَ الْمُؤْمِنِينَ* (i.e. six, or *ثَلَاثَةُ مُؤْمِنِينَ*), not *ثَلَاثَةُ مُؤْمِنُونَ* (i.e. seven lean (cows) not *عِجَافٍ*]. D

\* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (*لِلإِسْتِدْرَاكِ*; comp. § 184, b, rem.), as *سِتَّةَ سَبْعَةٍ مِنَ الْفُرْسَانِ* six seven (i.e. six, or it may be seven) horsemen; *مِقْدَارُ أَرْبَعِينَ خَمْسِينَ يَوْمًا* a sum of forty fifty (i.e. from forty to fifty) days. D. G.]

- A 97. Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e.g. **وَاحِدٌ رَجُلٌ** a single man, one man, **إِلَهُ آلِوَاحِدٍ** to the one God; **أَحَدُ النَّاسِ** one of the people, **إِحْدَى الثَّلَاثِ** one (fem.) of the three, **أَحَدُهُمْ** one of them. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ فِي الدَّارِ** there is no one in the house; **أَحَدٌ مَا جَاءَنِي أَحَدٌ** no one came to me; **هَلْ أَحَدٌ رَأَى** has any one seen the like of this? As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْأَحَدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc.—**إِثْنَانِ**, fem. **إِثْنَانٍ** or **ثِنْتَانِ**, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as **لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ** do not take unto yourselves two gods; **وَأَلَدِي جَعَلَ لَهُ صَلَاحَ الدِّينِ بَدَلًا مِنْ مَكِّسِ الْحَاجِّ أَلْفَا دِينَارِ اثْنَانِ** what *Ṣalāḥo'd-dīn* (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 *dinārs*; **نَازِلِينَ مِنْذُ شَهْرَيْنِ اثْنَيْنِ** dwelling (in it) for the last two months; **عَلَى مِيلَيْنِ اثْنَيْنِ مِنْهَا** at a distance of two miles from it; **مِائَتَا يَوْمٍ اثْنَتَانِ وَخَمْسَةٌ وَأَرْبَعُونَ يَوْمًا** two hundred five and forty days]. It is very rarely prefixed to the things
- D numbered, and then requires the genitive singular; as **ثِنْتَا حَنْظَلٍ** two colocynth gourds, = **حَبَّتَا حَنْظَلٍ** (*حَبَّةٌ* grain, berry, being used, like the Persian *dāna*, in counting fruit). See Vol. i. § 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by

the simple genitive, but by the preposition **مِنْ**; as **فَخَذَ أَرْبَعَةً مِنْ** take then four birds, = **أَرْبَعَةُ طُيُورٍ مِنْ الطَّيْرِ** nine of the people, = **تِسْعَةُ أَشْخَاصٍ مِنْ الرِّفْطِ**. Sometimes, however, the collective itself is put in the simple indefinite genitive; as **وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ** there were in the city nine persons; **وَهُنَّ أَرْبَعَةٌ نَفَرٍ** and they were four in number\*.

[REM. The construction with **مِنْ** is also employed when the noun expressing the things numbered is properly an adjective or participle; see § 96, rem. c.]

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, e, rem. b, and Vol. i. § 323, rem. b), the objects numbered in the accusative singular; as **تِسْعٌ ثَلَاثَةُ عَشَرَ رَجُلًا** thirteen men; **تِسْعٌ عَشْرَةُ امْرَأَةً** nineteen women; **ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا** seventy-three men; **تِسْعٌ وَتِسْعُونَ نَعْجَةً** ninety-nine sheep. They are very rarely followed by the accusative plural; as **وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا** and we divided them into twelve tribes (or) nations.—As to gender, the *tens* (**عِشْرُونَ**, etc.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as **أَحَدٌ عَشَرَ** eleven stars; **خَمْسٌ وَأَرْبَعُونَ نَاقَةً** forty-five she-camels.\*\*

REM. **بِضْعٌ** (also **بِضْعٌ**) is construed like the numerals which it represents (Vol. i. § 319, rem. b, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another number and signifying from 3 to 10; as **بِضْعٌ رَجَالٍ**, but **بِضْعٌ بَنِينَ**, **بِضْعَةٌ** and **ثَلَاثُونَ**, **بِضْعٌ عَشْرَةُ امْرَأَةً**, **بِضْعَةٌ عَشَرَ رَجُلًا**, **بِضْعٌ مِنْ الْمُسْلِمِينَ** some thirty, or thirty and odd, of the Muslims, **بِضْعٌ وَأَرْبَعُونَ سَنَةً** some forty years or forty and odd years.

\* [This is not allowed with **بَشَرٌ** and **قَوْمٌ**, according to *Fāṭik* ii. 384. D. G.]

\*\* Also the ordinal numbers, e.g. **إِنِّي لَحَادِي عَشَرَ رَجُلًا** (Tab. i. 3307,

- A 100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as *عِشْرُونَ دِينَارًا نَاصِرِيًّا* *twenty dinārs of el-Malik en-Nāṣir* (where *نَاصِرِيًّا* agrees grammatically with *دِينَارًا*, accus. sing. masc.), or *عِشْرُونَ دِينَارًا نَاصِرِيَّة* (where *نَاصِرِيَّة* agrees logically with *عِشْرُونَ*, as representing the broken plural *دَنَانِير*, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as *عِشْرُو زَيْدٍ* *Zaid's twenty (camels)*; *ثَلَاثُوكَ* *your thirty (servants)*. Compare § 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except *عِشْرَ* and its fem.). In this case they remain, according to most grammarians, indeclinable, as *خَمْسَةَ عَشْرِكَ*, fem. *خَمْسَ عَشْرَتِكَ*, *thy fifteen* (nom., gen., acc.). According to others, the *عِشْرَ* or latter part of the compound is declined; as *خَمْسَةَ عَشْرِكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*; [or both parts are declined; as *خَمْسَةُ عَشْرِكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*]. Others still admit the declinability of the *صَدْرُ* or former part of the compound, and put the *عِشْرَ* or latter part in the genitive; as *خَمْسَةُ عَشْرِكَ*, gen. *خَمْسَةِ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*.

103. The cardinal numbers *مِائَةٌ* *a hundred*, and *أَلْفٌ* *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as *مِائَةُ رَجُلٍ* *100 men*; *مِائَتَا حِمَارٍ* *200 asses*; *ثَلَاثُمِائَةِ كَلْبٍ* *300 dogs*; *أَلْفُ مَدِينَةٍ* *1000 cities*; *أَحَدُ عَشْرِ أَلْفٍ دِينَارٍ* *10,000 dinārs*; *ثَلَاثُمِائَةِ أَلْفٍ رَجُلٍ* *300,000 men*.

REM. The accus. sing. or genit. plur. after *مِائَةٌ* [and *أَلْفٌ*] is very rare; as *إِذَا عَاشَ أَلْفَتَي مِائَتَيْنِ عَامًا* *when a man has lived two hundred years*; *وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ* *and they tarried in their cave three hundred years* (where others read *مِائَةٌ*, and regard *سِنِينَ* as a *بَدَلُ* or permutative apposition to *مِائَةٌ*).

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as *بَيْنَ الْهَيْجَرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى* *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; *بَيْنَ تَبَلُّلِ الْأَلْسِنِ وَبَيْنَ الْهَيْجَرَةِ عَلَى اخْتِيارِ الْمُؤَرِّخِينَ* *between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years*. The substantive may, however, be repeated after each numeral; as *الْغَرْبِيَّةُ غَيْرُهَا أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَأَرْبَعَةُ أَلْفٍ دِينَارٍ* *the revenue of (the province of) el-Garbīya (in Lower Egypt) is 2,144,080 military dinārs*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word *أَلْفٌ* must be repeated after each numeral; as *تِسْعَةُ أَلْفٍ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَأَرْبَعَةُ أَلْفٍ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةُ أَلْفٍ* *the total of this amounts to 9,584,264 dinārs*.

105. The higher cardinal numbers, as well as those from 3 to 10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as *جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُتَمَلِّئَةً* *he drew the net to land, full of large fishes, a hundred and fifty-three*; *كَانَتْ شُعُوبٌ أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ* *the nations sprung from the three*

A *sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, **شُعْب**, is repeated here, because the last numeral requires it in a form different in number and case from **شُعُوب**).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

(a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the *singular*; as **سَبْعُ سِنِينَ** *seven years* (sing. **سَنَة**, fem.), but **ثَلَاثَةُ حَمَامَاتٍ** *three baths* (sing. **حَمَام**, masc.); **سِتَّةُ مَجَلَّدَاتٍ** *six volumes* (sing. **مَجْلَد**, masc.). This rule holds even when the substantive itself is suppressed; as **صُمْتُ خَمْسَةَ أَيَّامٍ** *I fasted five days* (i.e. **خَمْسَة** *days*, from **يَوْم**, masc., *a day*); **سَرْتُ خَمْسًا** *I travelled five nights* (i.e. **خَمْسَ لَيَالٍ**, from **لَيْلَة**, fem., *a night*); **عَلَى أَرْبَعٍ** *among them are creatures which walk on four feet* (i.e. **أَرْبَعِ أَرْجُلٍ**, from **رَجُل**, fem., *a foot*); **عِنْدَ كُلِّ صَبَاحٍ جُودَى بِأَرْبَعَةٍ عَلَى الْجَرَاحِ** *O eye of mine, weep every morning* (**صَبَاحٍ** in rhyme for **صَبَاحٍ**); **شَدَّ عَيْنِي بِأَرْبَعَةِ الشُّوُونِ** *copious tears over el-Garrāh* (lit. *weep with the four channels for tears*, **بِأَرْبَعَةِ الشُّوُونِ**, from the sing. **شَاْن**, masc., or *with the four corners of the eyes*, **جَوَانِبِ الْعَيْنِ**, from the sing. **جَانِب**, masc., *a side*).

REM. This rule is often disregarded by modern incorrect writers and copyists.

(b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e.g. **ثَلَاثَةُ أَشْخَصٍ** *three persons*,

from **شَخْصٍ**, masc.; **ثَلَاثُ أَغْنِيْنَ** *three human beings*, from **عَيْنٌ**, fem. A But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as **كُنْتُ أَتَقِي ثَلَاثَ شُخُوصٍ** *and so my shield against those whom I feared was three persons, two girls and a young woman* (**كَاعِبٍ** and **مُعْصِرٍ** are used only of women, Vol. i. § 297, c, rem. b; **شُخُوصٍ** is here employed by the poet, through the exigency of the metre, instead of **فَاتٍ كِلَابًا**, § 96; **مُعْصِرٍ** stands in rhyme for **مُعْصِرٍ**). Again: **هَذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِيٌّ مِنْ قَبَائِلِهَا أَلْعَشِيرِ** *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (**أَبْطُنٍ** is a plural of **بَطْنٍ**, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive **قَبِيلَة**, which immediately follows in its plural form **قَبَائِل**); and in the **وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا** *and we divided them into twelve tribes (or) nations* (**أَسْبَاطٍ** is the plural of **سِبْطٍ**, masc., Heb. **שִׁבְטִים**, but the numeral agrees with **أُمَّة**, which follows in the plural form **أُمَم**). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as **ثَلَاثَةُ أَنْفُسٍ** *three persons (of the male sex)*, where **ثَلَاثَة** is masc., although **نَفْسٌ** is fem., because **نَفْسٌ** is here equivalent to **إِنْسَانٌ** or **رَجُلٌ**. D

(c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. **مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا** *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (**عَشْرٌ** is fem., because **مِثْلٌ**, plur. **أَمْثَالٌ**, though masc., is here only an epithet of **حَسَنَاتٍ** understood, the plur. of **حَسَنَة**, which is fem.).



- A (d) When the numeral is connected with the substantive by the preposition مِنْ (§ 98), it agrees in gender with the substantive; as *أَرْبَعٌ مِنَ الْغَنَمِ* four sheep (غَنَمٌ being fem., Vol. i. § 290, a, e); *ثَلَاثَةٌ مِنَ الْبَطِ* three ducks (بَطٌ being masc. [by form], Vol. i. § 292, a)\*. This is the case even when an epithet follows which fixes the real gender of the objects numbered; as *أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ* four sheep, males; *ثَلَاثَةٌ مِنَ الْبَطِ إِنَاثٌ* three ducks, females. If, however, the B epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as *أَرْبَعَةٌ ذُكُورٌ مِنَ* أَرْبَعَةٌ ذُكُورٌ مِنَ ثَلَاثِ إِنَاثٍ مِنَ الْبَطِ [comp. § 96, rem. c].

(e) The numerals as abstract numbers (Vol. i. § 309, b, e) are of the masculine gender; as *ثَلَاثَةٌ نِصْفُ سِتَّةٍ*, or *اَلثَّلَاثَةُ نِصْفُ اَلْسِتَّةِ*, three is the half of six.

- (f) In the enumeration of several groups of objects of different genders, the following rules hold.—(a) The numerals from 3 to 5, C inclusive, must be repeated before each substantive, and vary in gender accordingly; as *أَبِي خَمْسَةٌ أَعْبِيدٍ وَخَمْسُ إِمَاءٍ (أَمْر)* I have five male and five female slaves. (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as *أَبِي ثَمَانِيَةِ أَعْبِيدٍ وَإِمَاءٍ (أَمْر)* I have eight male and (eight) female slaves, or, transposing the words, *أَبِي ثَمَانِيَةِ إِمَاءٍ (أَمْر) وَأَعْبِيدٍ*. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational D beings; as *عِنْدِي خَمْسَةٌ عَشْرَ عَبْدًا وَجَارِيَةً* I have fifteen male and (fifteen) female slaves, or, transposing the words, *عِنْدِي خَمْسَةٌ عَشْرَ جَارِيَةٍ وَعَبْدًا*. But when the substantives designate irrational objects,

\* [We may of course say also *أَرْبَعٌ نَعَجَاتٍ (شِيَاهٍ)* or *مِنْ الْغَنَمِ* and *ثَلَاثَةٌ بَطَاتٍ مِنْ الْبَطِ*.]

the numerals take the gender of the nearest substantive; as *عِنْدِي خَمْسَةٌ عَشْرَ جَمَلًا وَنَاقَةً* A I have fifteen male and (fifteen) female camels, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا*. If, however, in the case of irrational objects, a vague, general expression, such as *مَا بَيْنَ* (§ 67), be interposed between the numeral and the things numbered, the numeral is always of the feminine gender; as *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ* B I possess fifteen camels, male and female, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ*.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

(a) When the numeral is used to express an abstract number, and hence contains the idea of genus; e.g. *اَلثَّلَاثَةُ نِصْفُ اَلْسِتَّةِ* three (every three) is the half of six (every six). The article is here C employed *لِلْجِنْسِ*, to indicate the genus [Vol. i. § 345, rem. a]. It is not, however, essential, for, regarding the numeral as a *عَلَمٌ جِنْسِيٌّ* (Vol. i. § 191, rem. b, 5 a), we may say with equal correctness *ثَلَاثَةٌ نِصْفُ سِتَّةٍ*.

(b) When the objects numbered have already been mentioned, or are supposed to be well known; as *فَرَجَعَ اَلسَّبْعُونَ بِفَرَحٍ* and the D seventy (disciples) returned with joy; *وَقَدْ جَاوَزْتُ حَدَّ اَلْأَرْبَعِينَ* since I am already past forty, scil. *سَنَةٍ* years (observe *اَلْأَرْبَعِينَ* by poetic license for *اَلْأَرْبَعِينَ*). The article is here used *لِلْعَبْدِ*, to indicate previous knowledge.

(c) When the numeral is in apposition, as an adjective, to a definite noun; as *اَلرِّجَالُ اَلْخَمْسَةُ* the five men (oi ándres oi pénte, see Vol. i. § 321).

- A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as *ثَلَاثَةُ الرِّجَالِ* *the three men* (lit. *the triad of the men*); *عَشْرُ الْجَوَارِي* *the ten female slaves*; *أَرْبَعُ الْبُيُوتِ* *the four houses*; *خَمْسَةُ الْأَشْبَارِ* *the five spans*; *ثَلَاثُ الْأَقْبَابِ* *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as *الثَّلَاثَةُ الْأَصْوَاتِ* *the three selected airs or tunes*; *هَذِهِ السِّتُّ الْمَدِينِ* *these six cities*\*.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as *الرَّابِعَةُ أَرْبَعُ* *the four-fifths*; *الْخَمْسُ قَرْيَ* *the five villages*; *الثَّلَاثَةُ رِجَالٍ* *the three men* (vulg. *الثَّلَاثَةُ رِجَالٍ*)†.—The same remarks apply to *مِائَةٌ* and *أَلْفٌ*, with their derivatives and compounds; e.g. *ثَلَاثَةُ آلَافِ الدِّرْهَمِ* *the 300 dīnārs*, *ثَلَاثِيَةُ الدِّرْهَمِ* *the 3000 dirhams*; but also *الثَّلَاثِيَةُ الدِّرْهَمِ*, and in more modern Arabic *الثَّلَاثِيَةُ دِينَارٍ* (vulg. *الثَّلَاثَةُ آلَافِ دِرْهَمٍ*, *الثَّلَاثِيَةُ دِينَارٍ*).—Those numerals which take the objects numbered in the accusative singular, must have the article

- \* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamahṣarī gives, in his *Fāik*, three instances from the Traditions, as i. 61 seq. *الْبَائَةُ الْبَقَرَةُ وَالْبَائَةُ الْخَاتِنَةُ* *the hundred cows and the hundred sheep*; i. 313 *السَّبْعَةُ الدَّنَانِيرُ* *the seven dīnārs* (with a var. *الدَّنَانِيرُ السَّبْعَةُ*); ii. 384 *الثَّلَاثَةُ النَّفَرُ* *the three persons*. Comp. Fleischer, *Kl. Schr.* ii. 52 seq. D. G.]

† [Relatively old instances of this construction are Ibn Hiṣām 331, l. 14 *فَأَخَذَ أَلْبَائَةَ نَاقَةٍ* *that I may get the hundred camels*; *Agānī* xv. 147, l. paenult. *أَجَارَ النِّصْفَ بَيْتٍ* *he completed the halfverse*. Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as *اَلتِّسْعُونَ رَجُلًا* *the 90 men*; A and in the case of a compound of tens and units, the article must be<sup>1</sup> prefixed to both, as *السَّبْعَةُ وَالسِّبْعُونَ جَمَلًا* *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as *الثَّلَاثَةُ عَشْرَ جَمَلًا* *the thirteen camels*. But others allow the repetition of the article, as *قَبْرُ يَأْقَبَ الْحَوَارِيِّ أَحَدِ الْإِثْنَتَيْ عَشَرَ*; *الثَّلَاثَةُ الْعَشْرَ جَمَلًا*; *قَبْرُ يَأْقَبَ الْحَوَارِيِّ أَحَدِ الْإِثْنَتَيْ عَشَرَ* *the grave of James the apostle, one of the twelve*. B

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as *الْمَاوِزُ* (vulg. *الْمَاوِزُ*) *rose-water*, for the classical *مَاءُ الْوَرْدِ*; *الْحَصَالِبَانُ* *frankincense in grains*, for *حَصَا*; *الرَّسْمَالُ* *the capital or principal* (in speaking of money), for *رَأْسُ الْهَالِ*; *الْتَمَرِ الْهِنْدِيُّ* *the tamarind* (lit. *the Indian date*), for *الْتَمَرُ الْهِنْدِيُّ*. C

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare § 101 and § 106, a); as *خَامِسَ عَشْرَمُ* *the fifteenth of them*; *ثُمَّ سَارَ* *السُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَابِتٌ دِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشْرَ دِي* *next the sultān proceeded to 'Azāz, and laid siege to it on the third of Du'l-Ka'du, and took possession of it by capitulation on the eleventh of Du'l-Hijju*; *وَكَانَ ثَامِنَ عَشْرَى تَمُوزَ* *and it was the twenty-eighth of Tēmūz* (in this example *ثَامِنَ* is in the construct state before *عَشْرَى*, lit. *the eighth of the twenties*\*, and so also in

\* [This construction has supplanted the coordinating of the units with the ordinals from *twentieth* to *ninetieth* by means of *و*, according

- A the following ones, in which, however, the modern form *عِشْرِينَ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرَى*; just as in the noun we find *سِنِينَ* instead of *سِنُو* and *سِنِي*, from *سَنُونَ*, plur. of *سَنَة* *a year*, Vol. i. § 302, rem. d); *فِي ثَالِثِ هُوَ حَادِي عِشْرِينَ تِشْرَى* it is the twenty-first of *Tisrī*; *فِي ثَالِثِ عِشْرِينَ نُوْدَى بِأَقَاهِرَةِ* on the twenty-third of this (month) there was  
B a proclamation made in *el-Kāhira*.

109. An ordinal number is not unfrequently connected with the genitive either (a) of its own cardinal, or (b) of the cardinal which is one less than its own.

- (a) In the former case, the ordinal expresses indefinitely one of the individuals designated by the cardinal; as *لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ* *verily, they are unbelievers who say, God is a third of three (is one of three)*; *إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَثْنَيْنِ*  
C *when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion)*; *زَيْدٌ سَابِعُ سَبْعَةٍ* *Zaid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as *ثَانِيًا أَثْنَيْنِ عَشَرَ*, or *ثَانِي عَشَرَ أَثْنَيْنِ عَشَرَ*, *a twelfth of twelve*, fem. *ثَانِيَةً أَثْنَيْنِ عَشَرَ* or *ثَانِيَةً عَشَرَ أَثْنَيْنِ عَشَرَ*;  
D *ثَالِثًا ثَلَاثَةَ عَشَرَ*, or *ثَالِثَ ثَلَاثَةِ عَشَرَ*, *a thirteenth of thirteen*, fem. *ثَالِثَةً ثَلَاثَةَ عَشَرَ* or *ثَالِثَةً عَشَرَ ثَلَاثَةَ عَشَرَ*; etc.

to which *ثَانِيًا* in *ثَمَوَزَ* *وَعِشْرِي ثَمَوَزَ* would be in the *status constructus* before *ثَمَوَزَ*, as in the cases mentioned § 78, rem. b. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of *الثَّانِي السَّابِعِ عِشْرِينَ* for *الثَّانِي وَالْعِشْرُونَ*, *السَّابِعِ وَالْعِشْرُونَ* (Vol. i. § 330, rem.) D. G.]

REM. Compare in Old German *selbe vierde*, i.e. *mit drei andern*; *A zuo riten adhen einen ritter selben dritten*, i.e. *mit zwei andern*; *der grāve selbe zwelfte in eine barken spranc*, i.e. *mit elf andern*.

- (b) In the latter case, the ordinals from third to ninth are in reality *nomina agentis* (compare § 86, rem. a) from the verbs *ثَلَّثَ* to make (two) into three, *رَبَّعَ* to make (three) into four, etc.; as *هُوَ ثَالِثٌ أَثْنَيْنِ* he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as *هُوَ رَابِعٌ ثَلَاثَةً* B *he makes a fourth*, fem. *هِيَ رَابِعَةٌ ثَلَاثًا*.—With the numerals from 11 to 19, we may in like manner say *هُوَ ثَالِثٌ عَشَرَ أَثْنَيْنِ عَشَرَ* he makes a thirteenth; *هِيَ رَابِعَةٌ عَشَرَ ثَلَاثَ عَشَرَ* she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only *هُوَ ثَالِثٌ أَثْنَيْنِ عَشَرَ* and *هِيَ رَابِعَةٌ ثَلَاثَ عَشَرَ* with suppression of the ten].—With the C numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as *هُوَ رَابِعٌ ثَلَاثَ وَعِشْرِينَ* he makes a twenty-fourth: or, with the accusative, *هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ* she makes a twenty-fourth.

REM. a. Examples of the ordinals used as *nomina agentis*, with pronominal suffixes, are: *مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ* there is no private converse of three, but He makes the fourth; D *سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا* they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'

REM. b. From *عِشْرُونَ* twenty is formed a [post-classical] quadriliteral verb, the *nomen agentis* of which may be used in the same way as the ordinal number; e.g. *هُوَ مُعَشِّرٌ بَسْعَةَ عَشَرَ* he makes a

- A twentieth (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشْرَ to make (nineteen) into twenty. [Similarly سَبْعَ to make into seventy is formed from سَبْعُونَ seventy.]

110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting year, but agree with it in gender; as فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ in the year 888 of the Alexandrine era;

- B تَوَفَّى صَلَاحُ صَحَابٍ يَوْمَ الْاِثْنَيْنِ لَيْلَةَ خَلَّتْ سَنَةٌ سِتٌّ وَتِسْعِينَ وَكَلْبَاءَةً he (the Prophet) died early in the forenoon, on Monday the twelfth (lit. twelve nights being passed) of the month of the first Rabi', in the eleventh year of the Hira. But if the years of a life or a reign are meant, the ordinal must be employed; as فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ in the sixth year of the reign of el-Asraf Sa'bān; فِي السَّنَةِ الْاَثْنَانِيَةِ وَالْاَرْبَعِينَ مِنْ مُلْكِهِ in the forty-second year of his reign.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. الْيَوْمَ الرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ the first of Sa'bān; يَوْمَ الْخَمِيسِ الْاَثْنَانِي the fourteenth day of the month of Rāḡeb;

- D وَالْعِشْرِينَ لِحَمْرٍ on Thursday the twenty-second of Muharram; or they reckon by the nights of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rāḡeb, which has thirty days.

1st of Rāḡeb, لَيْلَةَ خَلَّتْ مِنْ رَجَبٍ, or لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, one night of Rāḡeb being past\*.

\* We may also say غُرَّةَ رَجَبٍ or لُغْرَةَ رَجَبٍ (from غُرَّة the blaze,

- 2nd, لَيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ. A  
3d, ثَلَاثَ لَيَالٍ خَلَوْنَ مِنْ رَجَبٍ; and so on up to the  
10th, عَشْرَ خَلَوْنَ مِنْ رَجَبٍ.  
11th, لِإِحْدَى عَشْرَةَ لَيْلَةٍ خَلَّتْ مِنْ رَجَبٍ; and so on up to the  
14th, لِارْبَعِ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ.  
15th, فِي مُتَنَصِّفٍ رَجَبٍ, or فِي آتِصَافِ رَجَبٍ, or فِي مُتَنَصِّفٍ رَجَبٍ, in the middle of Rāḡeb. B  
16th, لِارْبَعِ عَشْرَةَ لَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ fourteen nights remaining of Rāḡeb; and so on up to the  
20th, لِعَشْرِ لَيَالٍ بَقِيَتْ (بَقِينَ) مِنْ رَجَبٍ; and so on up to the  
27th, لثَلَاثَ بَقِينَ مِنْ رَجَبٍ.  
28th, لَلَيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ. C  
29th, لِلْيَكَةِ بَقِيَتْ مِنْ رَجَبٍ.  
30th, لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ on the last night of Rāḡeb\*.

Germ. Blässe, on a horse's forehead, the new moon). The word مُسْتَهْلٌ (from هَلَالٌ the new moon) is likewise frequently used to denote the first of the month, and more rarely اِسْتَهْلَلُ, اِهْلَالُ, هَلَلٌ, and هَلَّةٌ, and هَلٌّ; e.g. كَانَ اَبْتَدَأَ الْوَجَعُ فِي مُسْتَهْلِ رَجَبِ الْأَوَّلِ وَتَوَفَّى صَلَاحُ فِي هَلٍّ the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.

\* Or لَيْسَلَخِ رَجَبٍ, or لَيْسَلَخِ رَجَبٍ, or لَيْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سَرَارٌ and سَرَرٌ, are also employed to denote the last day of the month.



A II. THE SENTENCE AND ITS PARTS.

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

B 112. Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, a sum or total of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians اَلْمُسْتَدُّ that which leans upon or is supported by (the subject), the attribute; the former, اَلْمُسْتَدُّ عَلَيْهِ that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed اَلْإِسْنَادُ, properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution.

REM. a. Some grammarians [e.g. Sibawèih], however, call the subject اَلْمُسْتَدُّ or اَلْمُسْتَدُّ عَلَيْهِ, and the predicate اَلْمُسْتَدُّ عَلَيْهِ.

[REM. b. An indispensable member of a proposition is called عُمْدَةٌ (lit. a support), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. a redundancy).

D Comp. § 44, c, rem. a.]

113. The subject is either a *noun* (substantive or expressed pronoun\*), or a *pronoun implied in the verb*; the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ Zaid is learned; أَنْتَ شَرِيفٌ thou art noble; اَللَّهُ هُوَ اَلْحَقُّ God is the truth; مَاتَ زَيْدٌ Zaid is dead; مَاتَ he is

\* [See, however, § 48, f, rem. a.]

dead (in which last example the pronoun هُوَ is implied in the verb), A  
[جَارٌ هَاهُنَا here is a man].—Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ اِسْمِيَّةٌ a nominal sentence. Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌ وَمَجْرُورٌ attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ Zaid is dead, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ Zaid is learned, or زَيْدٌ فِي الْمَسْجِدِ Zaid is in the mosque. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ Zaid is dead), or a sentence consisting of a verb which includes both subject and predicate (as مَاتَ he is dead), is called by them جُمْلَةٌ فِعْلِيَّةٌ a verbal sentence. The subject of a nominal sentence is called اَلْمُبْتَدَأُ that with which a beginning is made, the inchoative, C and its predicate اَلْخَبَرُ the enunciative or announcement. The subject of a verbal sentence is called اَلْفَاعِلُ the agent, and its predicate اَلْفِعْلُ the action or verb.

REM. a. اَلْمُبْتَدَأُ is, according to the above translation, an elliptical form of expression, for اَلْمُبْتَدَأُ بِهِ. Compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. اَلضَّمِيرُ اَلْمُبْتَدَأُ بِهِ and اَلضَّمِيرُ اَلْمُبْتَدَأُ بِهِ. Likewise اَلْمَنْطُوقُ بِهِ is used for اَلْمَنْطُوقُ عَلَيْهِ the relied upon, اَلْمُسْتَرْكُ عَلَيْهِ for اَلْمُسْتَرْكُ فِيهِ shared in, and (in later times) اَلْمَغْشِيُّ عَلَيْهِ (§ 133)].

[REM. b. The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter

- A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, a). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles *أَنْ* or *مَا* (called *الْحُرُوفُ الْمُصَدِّرَةُ*) the particles which supply the place of the *maṣḍar* or *nomen verbi*, § 88); as *أَنْ تَصُومُوا خَيْرٌ لَّكُمْ* it is good for you that ye should fast or to fast (*صَوْمُكُمْ = أَنْ تَصُومُوا*); *أَعْجَبَنِي أَنْ خَرَجْتَ* it pleased me that thou wentest out, or thy going out pleased me (*أَنْ خَرَجْتَ = أَنْ خَرَجْتَ*); *طَالَ مَا عَادَيْتَ الْإِسْلَامَ* thou hast long been hostile to *al-Islām* (*مُعَادَاةُكَ = مَا عَادَيْتَ*).

- [REM. Instead of a sentence compounded with *أَنْ*, sometimes an *oratio directa* is used, as *تَسْمَعُ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ* thy hearing of the little *Ma'addi* is better than thy seeing him; *فَيَأْتِي الْخُلَفَ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ أَمِيرًا* for my being *wazīr* is better than my being *emir*; *فَيَأْتِي الْخُلَفَ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ أَمِيرًا* and that the breach of faith proceeds from them pleases me better than that it should proceed from us; *فَقَالَ أَسِيرُ إِلَيْهِ* and, said he, rather will I march towards him than that he should march towards me; and in the predicate *قَلِيلٌ غَرَارِ النَّوْمِ أَكْبَرُ هِمِّهِ دَمُ آثَارٍ أَوْ يَلْقَى كَيْمًا مُسْقَعًا* sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as *زَيْدٌ فِي الْمَسْجِدِ* *Zaid* is in the mosque; *زَيْدٌ عِنْدَكَ* *Zaid* is with thee or in thy house; *أَنَا مِنَ اللَّهِ* we are God's; *أَنَا مِنَ الَّذِينَ يَتْلُونَ الْحَقِيقَاتِ* I am one of those who speak the truth; *عَلَى دَيْنٍ* I owe

*some money* (lit. upon me there is a debt, see § 59, o); *لَكَ أَنْ تَفْعَلَ* A thou mayest do it (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§ 113); but when the predicate precedes it, their nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case *عَلَى دَيْنٍ* in *عَلَى دَيْنٍ* is a *خَبَرٌ مُقَدَّمٌ* or predicate placed in front, and *زَيْدٌ* or subject placed behind), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that *عَلَى* is equivalent to *يَسْتَقِرُّ عَلَى* there rests upon me, and *دَيْنٌ* is the B *فَاعِلٌ* or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a place, is called by the Arabs *جُمْلَةٌ ظَرْفِيَّةٌ* a local sentence (see Vol. i. § 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be *جُمْلَةٌ جَارِيَّةٌ مَجْرَى الظَرْفِيَّةِ* a sentence which runs the course, or follows the analogy, of a local sentence. As, however, the expression *جَارٌ وَمَجْرُورٌ* (§ 113), any C sentence commencing with a preposition and its genitive as the predicate may be called *جُمْلَةٌ ظَرْفِيَّةٌ* (see § 127, a).

[REM. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. b); *زَيْدٌ فِي الْمَسْجِدِ* *Zaid* is in the mosque (not elsewhere), but *فِي الْمَسْجِدِ زَيْدٌ* in the mosque is *Zaid* (not any one else).] D

116. When the predicate is a preposition with its genitive [or an adverb], and the subject is an indefinite substantive, or a sentence compounded of *أَنْ* and a finite verb (§ 114), the predicate must necessarily be put first; as *عِنْدَكَ رَجُلٌ* a man is with thee or in thy house; *فِي الدَّارِ امْرَأَةٌ* a woman is in the house; *لَكَ أَنْ تَفْعَلَ* thou mayest do it; and not *رَجُلٌ عِنْدَكَ*, *امْرَأَةٌ فِي الدَّارِ*, *أَنْ تَفْعَلَ*. Unless the indefinite substantive be accompanied by an adjective,

A expressed or implied, when either order is admissible; as *عِنْدِي رَجُلٌ* *ʿindī rajul*, or *رَجُلٌ كَرِيمٌ عِنْدِي*, *a noble man is with me or in my house*; *رَجُلٌ*, or *رَجُلٌ عِنْدَنَا*, *there is a little man, or a mean-looking fellow* (*رَجُلٌ صَغِيرٌ* or *رَجُلٌ حَقِيرٌ*) *with us or at our house*—[or unless the sentence expresses a wish, when the indefinite subject comes first; as *وَبَلِّ لَزَيْدٍ سَلَامًا عَلَيْكَ* (§ 127, e). In case of inversion, the subject must be defined by the article, as *الزَّيْدُ الْوَيْلُ عَلَيْكَ السَّلَامُ*].

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (a) when the *مُبْتَدَأُ* comprises a pronoun which refers to a word in the *خَبَرٌ*, as *مَلُوْ عَيْنٍ حَبِيْبَهَا* *what an eye loves fills* (or *satisfies*) it, *فِي الدَّارِ صَاحِبَهَا* *its master* (or *owner*) *is in the house*, not *صَاحِبَهَا فِي الدَّارِ*, *حَبِيْبَهَا مَلُوْ عَيْنٍ*; (β) when the *مُبْتَدَأُ* is restricted by *إِنَّمَا* or *إِلَّا*, as *إِنَّمَا فِي الدَّارِ زَيْدٌ* *only Zaid is in the house*, *مَا فِي الدَّارِ إِلَّا زَيْدٌ* *there is no one but Zaid in the house*, C *إِلَّا آتِبَاعُ أَحْمَدَا* (*Muhammad*), not *إِنَّمَا زَيْدٌ فِي الدَّارِ*, which would mean *Zaid is only in the house* [comp. §§ 115, rem., 185]; (γ) when the *خَبَرٌ* is an interrogative, as *أَيْنَ زَيْدٌ* *where is Zaid?* *كَيْفَ عَمْرُو* *how is Amr?*

REM. a. With the particle *إِلَّا* under β we find occasional exceptions; as *فَيَا رَبِّ هَلْ إِلَّا بِكَ الْتَصَرُّ يُرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ* *O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?*

D

REM. b. The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number\*; as

\* [In the words *أُمِّيَّةٌ أُمِّيَّةٌ أُمِّيَّةٌ* (Tab. ii. 1973, l. 7) *أُمِّيَّةٌ* has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

*هَلْ قَائِمُونَ الرَّجُلَانِ* *the two men are not standing*; *أَقِيَامُ الرَّجَالِ* *are the men standing?* See § 121. A

118. In verbal sentences the subject or agent must always follow the predicate or verb; as *مَاتَ عُمَرُ* *Omar is dead*; *عُمَرُ مَاتَ أَبُوهُ* *Omar's father* (lit. *Omar, his father*) *is dead* (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a *فَاعِلٌ* or agent, but a B *مُبْتَدَأُ* or inchoative, of which the latter is the *خَبَرٌ* or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound*; e.g. *زَيْدٌ مَاتَ* *Zaid is dead*, = *قُلْتُ* *I have said*, where the agent is *تُ* in *قُلْتُ*. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The dif- C  
ference between a compound nominal sentence, such as *زَيْدٌ مَاتَ*, and a verbal one, such as *مَاتَ زَيْدٌ*, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. *زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ* *Zaid is dead and Omar is alive*, = *أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ*; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D  
contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* *THEE we worship and to THEE we cry for help*; *ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ* *Zaid struck ONE man, and Omar struck TWO men.*

**120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ أَهْنُهُ حَسَنٌ *Zèid's son (lit. Zèid, his son) is handsome*; زَيْدٌ مَاتَ أَبُوهُ *Zèid's father is dead*; زَيْدٌ قُتِلَ أَخُوهُ *Zèid's brother has been killed*; زَيْدٌ جَاءَ إِلَيْهِ بِكِتَابٍ *a letter has been brought to Zèid (lit. Zèid, there has been a coming to him with a letter)*. In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence, which occupies the place of the *خَبَرٌ*, a pronominal suffix, called *الرَّابِطُ*, the binder or connector, which represents, and falls back upon, the noun forming the *مُبْتَدَأٌ*. Such a sentence is said by the grammarians to be *جُمْلَةٌ ذَاتُ وَجْهَيْنِ*, a sentence with two faces or aspects, because, as a whole, it partakes both of the nominal and the verbal nature.

REM. a. The pronominal suffix is sometimes omitted in cases in which the sense is perfectly clear without it; as *السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ* *the ghee is (at the rate of) two manās for a dirham*; *أَبْرُ الْكُرِّ بِسِتِينَ* *the wheat is (at the rate of) sixty dirhams per kurr*; i.e. *مَنَوَانٍ* *two manās of it*, *الْكُرُّ مِنْهُ* *the kurr of it*.

REM. b. A pronominal *رَابِطٌ* is not required when the *خَبَرٌ* is wider or more general in its signification than the *مُبْتَدَأٌ*; as *زَيْدٌ نِعَمَ الرَّجُلِ* *What an excellent man Zèid is!* Nor when the *نُطْقِي* *اللَّهِ* and *خَبَرٌ* are perfectly identical in meaning; as *قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ* *my utterance (is), God is my sufficiency*; *قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ* *what I say (is), There is no god but God*.

**121.** (a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. *خَبِيرٌ بَنُو لِهَبٍ* *the Banū Lihb are skilled (in augury)*; *فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ* *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, *خَبِيرٌ* and *خَيْرٌ* are the *مُبْتَدَأُ*, and *بَنُو* and *نَحْنُ* are each a *فَاعِلٌ سَادٌّ* *مَسَدٌ* *الْخَبَرِ* or agent supplying the place of the *habar*); *زَيْدٌ ضَارِبٌ غُلَامُهُ عُمَرَ* *Zèid's slave is beating Omar* (where *غُلَامٌ* is the *فَاعِلٌ* of *ضَارِبٌ*); *جَاءَنِي زَيْدٌ أَحْسَنُ غُلَامُهُ* *there came to me Zèid, whose slave is handsome*.—(b) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E.g. *مَا ذَاهِبَةٌ هِنْدٌ أَقَاتِمُ زَيْدٌ* *is Zèid standing? Hind is not going away* (where *أَقَاتِمُ* and *ذَاهِبَةٌ* are the *مُبْتَدَأُ*, and *زَيْدٌ* and *هِنْدٌ* are each a *فَاعِلٌ سَادٌّ* *مَسَدٌ* *الْخَبَرِ*); *أَقَاتِمُ الرِّجَالِ* *are the men standing?* *مَا قَاتِمُ الرَّجُلَانِ* *the two men are not standing*; *أَقَاتِمُ زَيْدٌ أَبَوَاهُ* *are Zèid's parents standing?* (where *أَقَاتِمُ* is a transposed *فَاعِلٌ*, and *زَيْدٌ* a transposed *مُبْتَدَأٌ*); *هَلْ مَضْرُوبٌ بَنُوكَ خَبَرٌ* *are thy sons beaten?* (where *مَضْرُوبٌ* is the *مُبْتَدَأُ*, and *بَنُو* a *نَائِبٌ* *فَاعِلٌ* or deputy-agent supplying the place of the *خَبَرٌ*). Similarly: *أُرَاغِبُ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ* *art thou going to forsake my gods, O Abraham*; *أَتَتَمُّ خَلِيلِي مَا وَافٍ بِعَهْدِي أَنْتَمَا* *my two friends, ye do not keep your compact with me*; *أَتَمُجِزُ أَنْتُمْ وَعَدًا وَثَقْتُ بِهِ* *will ye fulfil a promise on which I relied?* *غَيْرَ لَهُ عِدَاكَ قَاطِرِحِ* *thy enemies are not in play, so do thou leave off play* (where *غَيْرَ لَهُ* = *مَا لَهُ*, i.e. *مَا تَارِكُ أَمْرِكَ*). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. *مَا قَاتِمَانِ الرَّجُلَانِ* *the two men are not standing* (where



A *قَائِمَانِ* is a *حَبْرٌ مُقَدَّمٌ* and *مُبْتَدَأٌ* *مَوْخَرٌ* *الرَّجُلَانِ*. See § 117, rem. b.

REM. In the case of a singular noun, as *أَقَائِمُ زَيْدٌ*, a double analysis is possible; *قَائِمٌ* may be regarded as a *مُبْتَدَأٌ*, of which *زَيْدٌ* is the *فَاعِلٌ* *سَادٌّ* *مَسَدٌ* *النَّخْبِرِ*, and this is the preferable view; or *قَائِمٌ* may be regarded as a transposed *حَبْرٌ*, of which *زَيْدٌ* is the

B transposed *مُبْتَدَأٌ*.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for *كَانَ* is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally

C applies to the *أَخَوَاتُ كَانَ* (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined

D according to the nature of the noun. E.g. *يُوسُفُ مَرِيضٌ* *Joseph (is) sick*, *السُّلْطَانُ مَرِيضٌ* *the sultān (is) sick*, *أَبُو يُونُسَ مَرِيضٌ* *Joseph's father (is) sick*, *أَبِي مَرِيضٌ* *my father (is) sick*, *هُوَ مَرِيضٌ* *he (is) sick*, *هَذَا مَرِيضٌ* *this man (is) sick*; whereas *هَذَا الْمَرِيضُ* would mean either *this (is) the sick (man)* or *this sick (man)*, and *السُّلْطَانُ الْمَرِيضُ* *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A apposition. This is done even when the subject is a pronoun of the first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ* *God is the living, the self-subsisting*, *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ* *God is the life and the truth*, *الْغِنَى هُوَ الْقَنُوعُ* *the (only true) wealth is contentment*, *أُولَئِكَ الرَّجُلُ هُوَ أَنَا* *these are fuel for the fire, that man is I*, *أَنَا هُوَ الطَّرِيقُ إِلَيْكَ* *I am the Lord thy God*, *أَنَا هُوَ أَنَا* *I am the way and the truth and the life*, *وَالْحَقُّ وَالْحَيُّوَةُ* *who am I?* [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as *زَيْدٌ هُوَ أَفْضَلُ مِنْ* *Zaid is more excellent than Amr*.] This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians *ضَمِيرُ الْفَصْلِ* [or simply *الْفَصْلُ*] *the pronoun of separation* (between the *مُبْتَدَأٌ* and the *حَبْرٌ*), *ضَمِيرُ الْعِمَادِ* [or simply C *الْعِمَادُ*] *the pronoun which serves as a prop or support* (to the sentence), or simply *الِدِّعَامَةُ* *the prop or support*.

125. In the case of a definite subject in the accusative after *إِنَّ*, etc. (§ 36), the *ضَمِيرُ الْفَصْلِ* is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as *إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ* *verily God is one of three*; whereas D a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after *إِنَّ*, etc.; as *إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ* *verily the world to come is the everlasting*

\* [This insertion of the pronoun of the 3d person after the pronouns of the 1st and 2d person, is post-classical; comp. Fleischer, *Kl. Schr.* i. 588 seq.]

A *abode*, *إِنَّا أَنَا رَبُّكَ* *Thou art the bounteous giver*, *إِنَّكَ أَنْتَ الْوَهَّابُ* *I am thy Lord*. Very often the predicate after *إِنَّ*, etc., is introduced, for the sake of greater distinctness, by the particle *لَ* (§ 36), as *إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ* *verily God is good towards men*; and even here the pronoun may be introduced after *لَ*, as *إِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ* *verily God is the mighty, the wise*; *إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ* *verily this is the true narrative*.

B REM. The noun governed by *إِنَّ*, etc., is not regarded by the Arab grammarians as a *مُبْتَدَأٌ*, but as the *إِسْمُ إِنَّ*, the noun of 'inna, etc. See § 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: *قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى* *kind words and forgiveness are better than alms followed by injury*; *وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ* *and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more)*.

D 127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun\*,

\* Indefinite (*نَكِرَةٌ*) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it*, for such phrases as *عَمَلٌ بَرٌّ* *a pious action or good work adorns (a man)*, *عَدْلٌ سَاعَةٌ خَيْرٌ* *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equivalent to an adjective (as *رَجُلٌ مِنْ أَكْرَامِ عُنْدَنَا* *there is a man of the noble with us*, = *رَجُلٌ طَوِيلٌ* *a noble man*); except in certain cases, of which the following are the most important.

(a) When the sentence is of the class called *الْجُمْلَةُ الظَّرْفِيَّةُ* (taking this term in its widest sense, § 115 at the end), and (a) the predicate is placed first, as *فِي الدَّارِ رَجُلٌ* *there is a man in the house*, *عِنْدَ زَيْدٍ نَمْرَةٌ* *under my head there is a saddle*, *تَحْتَ رَأْسِي سَرْجٌ* *there is a leopard in Zaid's possession*; or (β) the subject is preceded by an interrogative or negative particle, as *أَرَجُلٌ فِي الدَّارِ أَمْرَأَةٌ* *is there a man in the house, or a woman?* *هَلْ إِنْسَانٌ فِي الدَّارِ* *is there any person in the house?* *هَلْ فَتًى فِيكُمْ* *is there a young man among you?* *مَا خَلُّ لَنَا* *there is no one in the house*, *مَا أَحَدٌ فِي الدَّارِ* *we have no friend*, *مَا أَحَدٌ خَيْرٌ مِنْكَ* *there is no one better than thou art*.

(b) When the subject is preceded by the affirmative *لَ*; as *لَرَجُلٌ قَائِمٌ* *certainly there is a man standing*.

(c) When the subject is a diminutive, because the substantive then includes the idea of the adjective *صَغِيرٌ* *small*, or *حَقِيرٌ* *con-*

*worship*, *لَا يَمِثُكَ* *one like thee cannot be mean*, are quite admissible, and yet the governing noun is indefinite, according to § 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e.g. *أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ* *a desire to do good is good*, *وَتَنْهَى عَنِ مُنْكَرٍ صَدَقَةٌ* *to order what is right is an alms and to prohibit what is wrong is an alms*. In both these cases, however, there is evidently a sort of partial determination [*تَخْصِصٌ*; comp. § 75, footnote].



- A **جَمِيلٌ** and therefore my business (or duty) is (to show) becoming patience, or as a compound مُبْتَدَأُ, i.e. (أَمْثَلُ) **فَصَبْرٌ جَمِيلٌ أَجْمَلُ** and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. ۱۳۴.]

- [REM. c. In such sentences as **إِنَّ لِيْذِي الْجَلْبِ قَبْلَ الْيَوْمِ مَا** **تَقْرَعُ النَّعْصَا** verily, before to-day the staff was struck for an intelligent man (i.e. he, being heedless, has been called to attention); **وَمِنْ قَبْلُ** B **وَمِنْ قَبْلُ** and before now ye have been remiss with regard to Joseph; **وَعَدًا مَا تَرِيَانِي** and to-morrow ye will see me, **مَا** is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under a. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 seq., where many examples are given. D. G.]

- C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the **ضَمِيرُ الْفَصْلِ**, that the words form a complete sentence; as **الْأَلَهُ الْإِسْلَامُ** the (only true) religion in God's sight is **مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ** **الْإِسْلَامُ**; **مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ** the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces D **seven ears.**

**129.** The **ضَمِيرُ الْفَصْلِ** is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as **مُحَمَّدٌ رَسُولُ اللَّهِ** **Muhammad is the apostle of God**; **أَلِيٌّ وَلِيُّ اللَّهِ** **Ali is the friend of God**; **ذَلِكَ الْفَوْزُ الْعَظِيمُ** **this is the great felicity** (el-Kor'an, ch. ix. 90, but in verse 73 we read **ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the A words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

**130.** From the **ضَمِيرُ الْفَصْلِ**, or pronoun of separation, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (**ضَمِيرُ التَّأْكِيدِ** **ضَمِيرُ التَّأْكِيدِ**); as **كَانَ هَذَا هُوَ السَّبَبُ** (أو التَّوَكُّيدِ) **إِنَّ كَانَ** **THIS was the reason**; **كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ** B **كَانَ الْمُسْلِمُونَ** **if THIS be the truth from Thee**; **كَانَ الْمُسْلِمُونَ** **the Muslims** (and not slaves or mercenaries) **formed the army**; **وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ** **but THEY were the doers of wrong.**—This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. a]; e.g. **كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ** **THOU art the watcher over them**; **كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا** **HIS opinion was that no one should take anything**; **فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ** C **where then is MY share of this booty?** **لَنَا نَحْنُ** **whose is this book?** **وَلَدَا** **what prevented YOU two from doing that?** **وَلَدَا** **if thou thinkest that I have less wealth and (fewer) children than thou**; and more rarely to a noun in the accusative, as **وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ** **and we made his offspring the survivors.** The emphatic **لَ** is sometimes prefixed to it, as **إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ** D **if WE be the righteous.**

[REM. In the preceding quotations from the Kor'an some read **أَنَا أَقْلُ مِنْكَ مَالًا وَوَلَدًا** **هُمُ الظَّالِمُونَ** **هُوَ الْحَقُّ** taking these words as nominal sentences, which form in the first and second case the predicate of **كَانَ**, in the third the second object of **رَأَى**, just as in **أُظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ** **أُظُنُّ** **I think Zeid is better than thou art**, the words **هُوَ خَيْرٌ مِنْكَ** are the second object of **ظَنَّ**.]



- A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§ 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect كَانَ admits of four significations; viz. (a) of the *historical tense* or Greek aorist (§ 1, a), in which case it has, according to the Arab grammarians, the sense of صَارَ to become; (b) of the actual *perfect* (§ 1, b); (c) of the actual *imperfect*, as it were a shortening of يَكُونُ, which also occasionally occurs (§ 9); and (d) sometimes, especially in the Kor'an, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, πέφυκα), as إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا verily God is a watcher over you (Sūra iv. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أ; e.g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ (by Muhammad), but a confirmation of what (i.e. of the sacred writings which) preceded it; they cannot enter them (lit. it is not to them that they should enter them) but with fear; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ by the permission of God; مَا كَانَ هُوَ لِيُضْرَ he is not (the man) to do us any harm; مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded); أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ مَا هُوَ مِنْهُنَّ wonder to men that We have made a revelation to one of them?

**132.** The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

*il pleut*. The Arabs too express themselves in both ways (with the restriction stated in § 133, rem. b). If they wish to use the *personal* form, they employ (a) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَائِلٌ one said, قَالَ أَتَقَائِلُ id. (lit. he who, or every one who, was in a position to say, said); يَقُولُ أَتَقَائِلُ one says, is wont to say (lit. every one who is in, or gets into, a position to say, says). The determination of the singular subject by the article expresses in such cases a distributive totality. (b) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ one of them said. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا they say, زَعَمُوا they think; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالَ قَائِلُونَ some said; مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ no one has ever heard anything more beautiful than this (lit. those who can hear have never heard etc.).

REM. a. Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ a man, امْرَأَةٌ a woman, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as يَقُولُ أَتَقَائِلُ = قَالَ قَائِلٌ, يَقُولُ الرَّجُلُ = قَالَ رَجُلٌ, etc. For the nomen agentis with the plural suffix, the word بَعْضُ a part, some one, is often employed, as قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ.

[REM. b. A peculiar manner of expressing the general terms *somebody, something, certain ones*, etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ there came down from its inhabitants who came down, i.e. some of them; أَعْطَانِي مَا أَعْطَانِي he gave me what he gave me, i.e. much, or little, or something between the two, according to circumstances. It

- A is specially employed لِلتَّعْظِيمِ وَالتَّكْثِيرِ to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Kor'an liii. 16 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى when that covered the sidra-tree which covered it, i.e. hosts of adoring angels.]

133. If the impersonal form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never be used absolutely like the Latin *itur, fletur*]; as كُتِبَ بِالْقَلَمِ it has been written, it is written with the writing reed; سِيرَ إِلَى الْعِرَاقِ there was a travelling, they travelled towards 'Irāk; اُخْتَلِفَ فِيهِ it has been disputed, there has been a dispute about it; يَظْمَأُ ظَمَاءً شَدِيدًا there is vehement thirst felt, they thirst vehemently; مَرَّ بِزَيْدٍ there was a passing by Zaid; اُنْزِلَ عَلَيْهِمْ a revelation was made to them; غَشِيَ عَلَيْهِ he fainted (lit. there was a covering thrown over him, comp. (הִתְעַלֵּף), whence اَلْمَغْشَى عَلَيْهِ the person in a faint, fem. اَلْمَغْشَى عَلَيْهَا (in later times incorrectly اَلْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition [§ 113, rem.], اَلْمَغْشِيَّةُ, fem. اَلْمَغْشِيَّةُ). [Similarly سَقَطَ فِي يَدِهِ he repented (lit. there was a falling upon his hand), and hence اَلشَّجَرَةُ الْمَنْهِيَّةُ عَنْهَا he is repenting; اَلْمَنْعُورُ عَلَيْهِمْ the benefited ones; مَيَّتَ عَنْهَا she was left an orphan, or a widow.] Verbs thus used are always of the masculine gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as اَلْحَسَنَاتُ beautiful things (not اَلْحَسَانُ, which means handsome persons), اَلطَّيِّبَاتُ good (things not اَلطَّيِّبُونَ, which means good men), اَلْمَوْجُودَاتُ existing things, اَلْأَوْجِبَاتُ necessary things, اَلْمُمْكِنَاتُ possible things, اَلشَّدَائِدُ afflictions, calamities, اَلْبَوَاعِثُ exciting

causes (from بَاعَثَ), اَلْمَوَانِعُ hindrances (from مَانَعَ). [The sing. fem. A must be used for the neuter of the numerals, as ثَلَاثُ three things or qualities, and may be used for that of the pronouns, as هَذِهِ these things.]

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ it (a book or letter) was written, and the act of writing was performed. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passive (قَائِمُ مَقَامِ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as غَشِيَ عَلَيْهِ, this object becomes virtually the subject of the passive C voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سِيرَ إِلَيْهِ سَيْرًا (not سِيرَ), from the active سَارَ إِلَيْهِ سَيْرًا he journeyed to him (a journeying). In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ مَآ لَمْ يُسَمَّ an act of which the agent, i.e. the acting person, is not named (Vol. i. § 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the subject, and so قَائِمُ مَقَامِ الْفَاعِلِ, or نَائِبُ مَنَابِ الْفَاعِلِ, supplying the place of the agent). If the agent is to be D

\* The مَفْعُولُ بِهِ, or object, may be either صَرِيحٌ pure, i.e. the accusative, or غَيْرُ صَرِيحٍ impure, i.e. a preposition with the genitive (جَارٌ وَمَجْرُورٌ).

- A named, the active voice must be used\*.—As stated in § 26, *b*, rem. *b*, the accusative of the nomen verbi (الْمَفْعُولُ الْمُبْتَغَى) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضَرَبَ ضَرْبَ سَيْرٍ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَايِدَةَ فِيهِ); but we may say ضَرَبَ ضَرْبَةً شَدِيدًا, [and even ضَرَبَ سَيْرَ الْبَرِيدِ, ضَرَبَ ضَرْبَ سَيْرِ الْبَرِيدِ].
- B In expressions such as قَدْ قِيلَ فِي ذَلِكَ قَوْلٌ and قَدْ خِيفَ خَوْفٌ the words خَوْفٌ and قَوْلٌ are not to be considered as maṣdars, but as substantives, the meaning being *something was feared* and *something was said about it*. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكِبَ سَحَرًا from رَكِبَ جُلَسَ عِنْدَكَ he rode early this morning, nor جُلَسَ عِنْدَكَ سِيرَ وَقْتُ but we may say سِيرَ وَقْتُ
- C Friday was travelled, صِيَرَ رَمَضَانَ Ramadan was fasted. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ بِهِ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the تَائِبٌ عَنِ الْفَاعِلِ; e.g. ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only جِيءَ (impers.) means *ventum est ad eum*, but also simply جِيءَ (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ a thing was brought, imperf. يُجَاءُ بِشَيْءٍ; in the
- D

\* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ by: see § 48, *h*, rem. *b* and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, *c*, Nöldeke, *Zur Grammatik*, p. 54.]

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latter, all the numbers and persons are employed, sing. 3 p. m. A جِيءَ, f. جِيئَتْ, 2 p. m. جِئْتَ, etc., as جِيءَ بِشَيْءٍ *something was brought to him* (act. جَاءَهُ بِشَيْءٍ he brought him something).

REM. *b*. Our impersonal actives indicating natural phenomena, such as *it snows, it rains*, etc., are always expressed by the Arabs personally. They say either تَلَجَّ السَّيِّدُ the snow snows, مَطَرَ السَّيِّدُ the rain rains, or تَلَجَّتِ السَّمَاءُ the sky snows, مَطَرَتِ السَّمَاءُ the sky rains. In the latter of these two forms of expression the substantive السَّمَاءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., مَطَرَتْ, تَلَجَّتْ—[In like manner they say أُصْبِحْتُ I was in the morning, where we should say *it was in the morning*; أُمْسِي I am in the evening for *it is evening*; لَمْ يَلَيْكُ أَنْ مَاتَ he tarried not long that he died for *it was not long before he died*, etc. D. G.]

REM. *c*. In the case of words like يَجُوزُ *it is allowed*, يَجِبُ *it is necessary*, يَنْبَغِي *it behoves*, etc., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal\*.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

\* [On the impersonal use of كَفَى see § 56, *c*, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَّلَ لَهُ فِي الْأَمْرِ his opinion changed as to the matter, فَلَمَّا كَانَ فِي الْقَابِلِ when it was next year, etc.]

- A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as **أَنْفَقَ مَالَهُ** *he has spent his (own) money*; **قَالُوا لِإِخْوَانِهِمْ** *they said to their (own) brothers*. But a suffix attached to the verb itself cannot have a reflexive meaning: to give it this, the word **نَفْس** *soul*, **عَيْن** *eye, essence*, [or **وَجْه** *face*,] (and in later Arabic **روح** *spirit*, **ذَات** *substance, essence*, or **حَال** *state*) must be interposed; as **قَتَلَ نَفْسَهُ** *he killed himself*; **عَزَّى بِهِ نَفْسَكَ** *console thyself therewith*;
- B **أَسْلَمْتُ وَجْهِي لِلَّهِ** *I resign myself to God*; [except in the case of the verba cordis (§ 24, *b*,  $\beta$ ), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as **خَالَه مُصَابًا** *he imagined himself struck*; **رَأَاهُ يَغْصِرُ خَمْرًا** *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*. [A suffix attached to a preposition annexed to the verb may have a reflexive meaning,
- C as **أَخْرَجَ مَعَهُ مَالًا كَثِيرًا** *he took a large amount of money with him*; **وَلَمَّا خَرِبَهُ بُخْتُ نَصْرَ دَهَبَ مَعَهُ بِوُجُوهِ بَنِي إِسْرَائِيلَ** *and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Bēnū 'Isrā'īl*; **ضَمَمْتُ ابْنِي إِلَيَّ** *I drew my son to myself*. This however is allowed only where no doubt can arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than with that of the 3d pers.—and even then the interposition of **نَفْس**, etc.
- D takes place frequently.]

REM. Compare the use, in Heb. and Aram., of **נֶפֶשׁ**, *soul*, **עצם** or **גִּיד**, *bone*, and **גִּיד**, *body*; and in Æthiopic, of **ረእሱ**: (*re'es*) *head*.

**136.** The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians **التَّوَابُغ**, *sequentia, followers or appositives* (sing. **تَابِع**), and the word to which they are placed in apposition is called **الْمَتَّبِع**, *that*

*which is followed* (by some word in apposition). They are generally A connected with a noun, more rarely with a verb.

(a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender\*, number, and case; e.g. **رَجُلٌ كَرِيمٌ** *a noble man*, **الرَّجُلُ الْكَرِيمُ** *of the noble man*, **زَيْدًا الْكَرِيمُ** *the noble Z'id (acc.)*, **كِتَابُهُ الْغَزِيرُ** *His glorious book*; **قَاعِدَةٌ مَرْبَعَةٌ** *a square pedestal*; **امْرَأَتَانِ حَسَنَتَانِ** *two handsome women*; **جِبَالٌ رَاسِيَةٌ**, or **رَاسِيَاتٌ**, or **رَوَاسٍ**, *firm mountains*; **قَوْمٌ كَرِيمٌ**, or **قَوْمٌ كَرَمَاءُ**, *a noble tribe or family*, **قَوْمٌ فَاسِقُونَ**, *wicked people*. As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, *b*) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The pluralia fracta, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance **رَجَالٌ مُؤْمِنُونَ** *believing men*. This is also applicable to the names of Arab tribes, as **قُرَيْشٌ الْكَرِيمُونَ** *the noble Kordis* (comp. § 147). The collectives mentioned Vol. i. § 291, *a*,  $\epsilon$  may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as **غَنَمٌ رَاعِيَةٌ** or **غَنَمَاتٌ رَاعِيَاتٌ** *pasturing sheep or goats*; those mentioned Vol. i. § 292, *a*] to an adjective either in the sing. masc. (as **جَمْعٌ**), e.g. **الْحَمَامُ الْهَطُوقُ** *the ring-necked doves*; or in the sing. fem. (as **جَمَاعَةٌ**), e.g. **أَعْجَازُ نَخْلٍ خَاوِيَةٌ** *trunks of palm-trees worm-eaten and empty*; or in the plur.

\* [Exceptions are **أُنْثَى** *feminine*, i.e. *soft water*; **رَجُلٌ خُنْثَى** *a hermaphrodite*. For an exception to the agreement in number see § 100. D. G.]



- A *sanus* fem., as *نَخْلٌ بَاسِقَاتٌ* *very tall palm-trees*; or in the broken plural, as *السَّحَابُ اثْقَالُ* *the heavy clouds*; *الْحَمَامُ الْوَرَقُ* *the dusky white doves*. A noun may have two or more adjectives connected with it; as *النَّوْكَبُ الْبَرَّاقُ الْخَمْرُ* *the bright red star*; *بِسْمِ اللَّهِ الرَّحْمَنِ* *in the name of God, the compassionate, the merciful*.—Sometimes a substantive is used adjectively; as *جَارِيَةٌ بَكْرٌ* *a young woman (who is) a virgin* (*بِكْرًا*); *مَسَاجِدُ عِدَّةٌ* *a number of mosques*; *تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ* *it contains a number of horses and men*; *وَذَلِكَ مِنْهُ خُلُقٌ عَادَةٌ* *a number of years*; *وَذَلِكَ مِنْهُ خُلُقٌ عَادَةٌ* *and this is a usual custom of his*. This is especially the case with *nomina verbi* ([*الصِّفَةُ*]); see Vol. i. § 230, rem. c); as *مَعِيَ رِجَالٌ فِرَّةٌ* *there are plenty of men with me*; *وَيُحِبُّونَ أَمْوَالَهُمْ حُبًّا جَمًّا* *and they love wealth with a great love*; *وَأَنْتُمْ مَعَهُ زَيْدٌ عَلَى مِائَةٍ* *and ye are a band of more than a hundred*; *رَجُلٌ صَوْمٌ* *a fasting man*, *اِمْرَأَةٌ عَدْلٌ* *a just woman*, *ضَرْبٌ مَبْرُورٌ* *people with whom one is pleased*, *نَتْرٌ وَرَمْنٌ سَعَرٌ* *a cleaving blow and a violent thrust and a burning shot*. Compare, in Hebrew, *יָמִים בְּסֹפֶר* Num. ix. 20, *יָמִים בְּסֹפֶר* Nehem. ii. 12; and in Syriac, *ܡܢܗܪܐ ܡܢܗܪܐ* *many gardens*, *ܡܢܗܪܐ ܡܢܗܪܐ* *many sons and daughters*.

- D \* [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of *K̄eis* say *رَجُلَانِ سَوَاءٍ*, *رَجُلٌ سَوٌّ*, instead of the usual *رَجُلَانِ سَوٌّ*, *رَجُلٌ سَوٌّ*, and a tradition has *مَثَلُ الْبَلْبَلِيسِ السَّوِّ* *a bad companion is to be compared to a blacksmith's bellows* (Zamahsari, *Fāik* i. 372 seq.; comp. the Gloss. to Ibn al-Fakih s. v. *سَوٌّ*). D. G.]

REM. a. A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast<sup>1</sup> between the objects mentioned be intended; as *رَأَيْتُ الزَّيْدَيْنِ* *I saw the two Zeids, the liberal and the stingy*; *مَرَرْتُ بِرَجَالٍ طَوِيلٍ وَقَصِيرٍ وَرُبْعَةٍ* *I passed by (three) men, (one) tall, (one) short, and (one) of middle size*.

REM. b. If an adjective in the dual be connected with two singular nouns, whose regents (*عَامِلٌ*) are identical in meaning and government, it agrees with them in case; as *دَهَبَ زَيْدٌ وَأَنْطَلَقَ* *government, it agrees with them in case*; as *مَرَرْتُ بِزَيْدٍ وَجَزْتُ عَلَى عَمْرٍو الْكَرِيمَيْنِ* *or عَمْرٍو الْكَرِيمَيْنِ*. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying *أَعْنَى* *I mean*) or in the nominative (as the *خَبَرٌ* of a suppressed *مُبْتَدَأٌ*, viz. *هَمَّا*); as *مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ* *الْكَرِيمَيْنِ* *or جَاءَ زَيْدٌ وَدَهَبَ عَمْرٍو الْكَرِيمَيْنِ*.—If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g. *قَامَ زَيْدٌ وَعَمْرٍو الْعَاقِلَيْنِ* *or رَأَيْتُ زَيْدًا وَعَمْرًا الْكَرِيمَيْنِ* *الْعَاقِلَيْنِ*. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say *ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ*, where the relation is different in respect of meaning (for *Zeid* alone is *ضَارِبٌ*, and *Amr* alone is *مَضْرُوبٌ*), but *خَاصَمَ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ*, where the relation is the same (for both *Zeid* and *Amr* are at once *مُخَاصِمٌ* and *مُخَاصَرٌ*).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the singular feminine; as *مِيلَانِ إِفْرَنْجِيَّةٌ* *two European miles* (*مِيلٌ* masc.); *مُتَلَاصِقَةٌ دَارَاهُمَا مُتَصَابِقَةُ الْبَحِيطَانِ* *their two houses are*

- A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. d. It is always possible to break the natural connection between a substantive and its adjective (الْقَطْعُ), when the latter is employed مَرَرْتُ بِزَيْدٍ الْكَبِيرِ; لِلْمَدْحِ وَالذَّمِّ وَالشَّنِّ وَالْتَرَحُّمِ; or هُوَ, or الْخَبِيثُ, supplying, in the case of the nominative, and of the accusative, أُعْنِي (see § 35, b, δ, rem. a).

- REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا الْإِبْهَامِيَّةُ); as مَا قَلِيلٌ some (small) number or quantity; مَا أُعْطِنَا كِتَابًا مَا book (or other); مَا أَجِئْتُ لِأَمْرٍ مَا thou art come because of some matter (of importance); إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation); مَا أَشَى قَتَى, nearly equivalent to قَتَى, what a man! مَا قَتِيلٌ what a man to have been slain was he whom the Bēnū Kōrēm have slain! [Another mode of expressing the same idea is the use of مَا هُوَ (هِيَ) after a verbal noun, of مَا هُوَ (هِيَ) after an adjective or an equivalent expression such as مَا نَائِلٌ إِلَى أَلْفَلَةٍ = إِلَى أَلْفَلَةٍ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, مَيْرُوفٌ نِ تَقْلِيلِ أَلْفَلَةٍ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ اللَّوْنِ إِلَى الْبَيَاضِ مَا هُوَ bright of colour, verging on white; إِلَى أَلْفَلَةٍ مَا هُوَ rather few than many; أَسْوَدُ مَا هُوَ blackish, etc.; of the latter مَا هِيَ حَاجَةٌ إِلَى أَلْفَلَةٍ a very great need; مَا هِيَ حَيَّةٌ خَبِيثَةٌ a very dangerous snake; إِلَى الشَّمَالِ أَقْرَبُ مَا هِيَ much more to the north. (This use of

مَا هُوَ is not to be confounded with its use in such phrases as مَا هُوَ مُؤَمَّرٌ he is in the way which ought to be pursued, sc. مُؤَمَّرٌ; or مَا هُوَ يَعْرِفُ كُلُّ وَاحِدٍ أَنَّ الْحَمْدَ مَا هُوَ everybody knows what is the meaning of hamd "praise". D. G.]

(b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, d, and 328), either they may be placed in apposition to the substantive, or the substantive to them; as هَذَا أَتَيْكَ this king, lit. this (person), the king; زَيْدٌ هَذَا Zēid, this (person), i.e. this Zēid or Zēid here. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ that which is described, and the second الْبَصْفَةُ the description or descriptive epithet. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as هَؤُلَاءِ الرِّجَالُ. This last is also applicable to the collectives, as هَؤُلَاءِ الْقَوْمُ, and the names of Arab tribes, as هَؤُلَاءِ الْقُرَيْشُ.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتَّبِعٌ, very rarely follows, as تَابِعٌ; e.g. هَذَا الرَّجُلُ this man, seldom هَذَا الرَّجُلُ. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, c), or defined by having a genitive after it, the demonstrative always follows; as هَذَا زَيْدٌ this Zēid (see above)\*; هَذِهِ هَذِهِ this (word) 'idān; هَذِهِ هَذِهِ إِلَى هَذِهِ the meaning of ma'a; هَؤُلَاءِ هَؤُلَاءِ هَؤُلَاءِ these my servants or these servants of mine;

\* If the proper name has the article, هَذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هَذَا الْحَرْتُ, or هَذَا الْحَرْتُ, this el-Hārīt.



- A **رَأَيْتُ نَفْسَهُ** *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) ʿn-No'mān ibn Zur'a.*

[REM. d. **أَجْمَعُ** is also often connected with the noun to which it refers by means of the preposition **بِ**, as **جَاءُوا بِأَجْمَعِهِمْ** *they came all of them, all together*. Likewise **عَيْنُ** (§ 139) and the words **أَسْرٌ** (properly *a thong of untanned hide*) and **رَمَّةٌ** (*a worn-out rope*), as **خُذْهُ بِأَسْرِهِ** *take thou it all*; **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *the people came altogether*; **دَفَعَ إِلَيْهِ الشَّيْءَ بِرُمَّتِهِ** *he gave him the thing altogether*; **أَتَيْتَكَ بِالشَّيْءِ بِرُمَّتِهِ** *I have brought thee the thing altogether*. Similar corroboratives (§ 139, rem. a) are given by Hamadānī in his *Kitāb ʿl-ʿElfāz*, Beyrout ed. p. 214. D. G.]

138. Like **كُلٌّ** and its synonyms are used **كِلَانٍ**, fem. **كِلَتَانٍ**, both (§ 83), [**بَعْضٌ** *a part*] and **نِصْفٌ** *a half*. They follow the noun to which they refer, and take the appropriate pronominal suffix; as **إِنَّ الْمُعَلِّمَ وَالطَّبِيبَ كِلَيْهِمَا** *the teacher and the physician, both of them*; **أَمَنْتُ بِطَبِيعَتَيْ الْمَسِيحِ وَمَشِئَتَيْهِ كِلْتَيْهِمَا** *I believe in the two natures of the Messiah and His two wills, both of them*; **جَاءَنِي الْقَوْمُ** [**جَاءَنِي الْقَوْمُ** *a part of the people came to me*]; **أَلْجِيشُ نِصْفُهُ** *half the army*.

- REM. **كِلَانٍ** is very rarely used in apposition to a feminine substantive, as **تَمَنُّ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا** *thou favourest (me) with the proximity of the two Zēnēbs, both of them*.

139. **نَفْسٌ**, *soul*, and **عَيْنٌ**, *eye, essence (of a thing)*, are often employed in the sense of *ipse, self* (compare § 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as **عَيْنُ الْهَوَانِ** *degradation itself, utter degradation*; **عَيْنُ الْكَوْكَبِ** *the star itself*; **هُوَ عِبَارَةٌ عَمَّا آتَانِي فِيهِ عَيْنُ الْأَوَّلِ** *this is an expression*

for that wherein the second (term) is identical with the first; **رَأَيْتُ نَفْسَهُ** *I have seen himself*; **إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ** *the removing of ignorance from himself*. But more generally they are used, like **كُلٌّ**, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as **جَاءَ زَيْدٌ نَفْسَهُ** *Zēd himself came*; **جَاءَتْ زَيْنَبٌ نَفْسَهَا** *Zēnēb herself came*; **رَأَيْتُ عَمْرًا نَفْسَهُ** *I saw ʿAmr himself*. If the noun be in the dual or plural, the plural forms **أَنْفُسٌ** and **أَعْيَانٌ** should be employed, as **رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا** *I saw the two 'amīrs themselves*; **مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا** *I passed by the two Hinds themselves*; **قَتَلَهُ الْوُزَرَاءُ أَنْفُسَهُمْ** *the vizīrs themselves killed him*; [**هَذِهِ أَعْيَانُ دِرْهَمِكَ** *these are thy dirhems themselves*]. Some authorities admit in this case the use of the singular or the dual, as **جَاءَ الزَّيْدَانِ نَفْسُهُمَا** *the two Zēids themselves came*; [comp. Vol. i. § 317, rem. d]. These words are also often connected with the nouns to which they refer by means of the preposition **بِ**; as **جَاءَ الْأَمِيرُ بِنَفْسِهِ** *the 'amīr came in person*; **الْهَوَانُ بِنَفْسِهِ** *degradation itself*; **وَالآنَ يَخْتَارُونَ بِنَفْسِهِمْ** *and now they are choosing in person*; **الْعَوَالِي الرِّمَاحُ بِأَعْيَانِهَا** *the 'awālī (spear-shafts) are the spears themselves*; **يُقْسِرُ لَنْ هُوَ لَمْ يَرُدَّ هَؤُلَاءِ النِّسْوَةَ بِأَعْيَانِهِنَّ لِيَغْزُوهُ** *he swears that unless he restores the women themselves, he will assuredly attack him*; [**بِعَيْنِهِ**, etc. after an indefinite noun means *a certain*, as **وَأَمَّا الْعَوَاصِرُ فَاسْمُ النَّاحِيَةِ وَلَيْسَ مَوْضِعٌ بِعَيْنِهِ يُسَمَّى الْعَوَاصِرَ** *El-Awāṣim is the name of a district, there is no place of this name*]. Occasionally, too, **عَيْنٌ** is appended in the form of an adverbial accusative, or by means of the preposition **بِ**, but without any suffix; as **هَذَا هُوَ عَيْنًا (بِعَيْنٍ)** *this is the very person (or thing)*.—**نَفْسٌ** and **عَيْنٌ** may be put in direct apposition to a pronominal suffix in the accusative or genitive; as **مَرَرْتُ بِهِ نَفْسِهِ** *Marrat bih nafsih* *he*



A *رَأَيْتُهُ نَفْسَهُ، نَفْسَكَ*. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as *ذَهَبَ هُوَ نَفْسَهُ* *he went away himself*, *الْقَوْمُ حَضَرُوا هُمْ* *the people were present themselves*; *ثُمَّتَ أَنْتَ نَفْسَكَ* *thou thyself stoodest up*; *أَنْتُمْ أَنْفُسَكُمْ* *stand ye up yourselves* (whereas we can say *قُومُوا كُلُّكُمْ* *stand up all of you*).

REM. a. The words *كُلٌّ، جَمِيعٌ، عَامَّةٌ، أَجْمَعٌ* etc., *كِلَانٍ* and  
 B *نَفْسٌ، نِصْفٌ، كِلْتَانِ*, and *عَيْنٌ*, form one division of that class of appositives, *التَّوَابِيعُ*, which the grammarians name *التَّأْكِيدُ* (or *التَّوَكُّيدُ*), *the strengthening or corroboration*, and *التَّوَكُّدُ* *the corroborative*, because they strengthen the idea of totality or of self, already contained in the *مَتَّبِعُ*, by the addition of their own. This class of appositives is designated by the special name of *التَّوَكُّيدُ* *the corroboration in meaning*, to distinguish it from  
 C *التَّوَكُّيدُ الَّلَفْظِيُّ*, *the verbal corroboration*, which consists in the emphatic repetition (*التَّكْرَارُ* or *التَّكْرِيرُ*) of the word itself; as in the verse *فَأَيْنَ إِلَى أَيْنَ اتَّجَاءُ بِبَغْلَتِي أَتَاكَ أَتَاكَ أَلَّا حِفْظُونَ أَحْبِسَ أَحْبِسَ* *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (*أَحْبِسَ* in rhyme for *أَحْبِسَ*). So also in answers, *نَعَمْ نَعَمْ* *yes, yes*; *لَا لَا* *no, no*. If a word is governed by a preposition or other particle, both must  
 D be repeated; as *مَرَرْتُ بِكَ بِكَ* *I passed by thee, by thee*; *فِي الدَّارِ زَيْدٌ* *Zeid is in the house, in the house*; *إِنَّ زَيْدًا إِنَّ زَيْدًا* *Zeid, Zeid is standing up*. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as *مَرَرْتُ بِكَ أَنْتَ* *I passed by THEE*, or *بِهِ هُوَ* *by HIM*; *أَنْتَ أَكْرَمْتَنِي أَنَا* *thou didst show kindness to ME*; *رَأَيْتُنَا نَحْنُ* *thou sawest US*; *ثُمَّتَ أَنْتَ* *THOU stoodest up*; [or by a

construction with *إِنَّا*, as *رَأَيْتَكَ إِنَّاكَ* *I saw THEE* (Vol. i. § 189)]. A Only a poet could venture to say *إِنَّ إِنَّ أَتَّكْرِيمَ يَحْلُمُ* *indeed, indeed the noble man is grave or sedate*.

REM. b. Besides the *تَوَكُّيدُ*, the Arab grammarians acknowledge three other classes of *تَوَابِيعُ*; viz. *الصِّفَةُ* or *النَّعْتُ*, *the description or descriptive word, qualificative, adjective*; *الْبَدَلُ*, *the substitution or permutative*; and *عُطْفُ الْبَيَانِ*, *the explanatory apposition*.

(1) The *نَعْتُ* or *صِفَةُ* may refer to the *مَتَّبِعُ* either directly B (in which case it is a simple adjective), as *جَاءَنِي رَجُلٌ حَسَنٌ* *there came to me a handsome man*; or indirectly, in virtue of a following word which is connected with it, as *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ* *there came to me a man whose brother is handsome*. In this latter case the adjective [called *المُسَبَّبُ* *the connected*] belongs, as a prefixed predicate, to the following noun [called *السَّبَبُ* *the connecting*], which is its subject, and the two together form a *صِفَةُ*, or C (qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction\*; as *رَأَيْتُ رَجُلًا حَسَنًا* *I saw a man whose brother is handsome*, *رَأَيْتُ امْرَأَةً حَسَنًا وَجْهَهَا* *I saw a woman whose face is handsome*, *مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوهُ* *I passed by a man whose enemies are many*, *مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ* *I passed by a man whose mother is handsome*. If the following noun be in the dual or plural, the adjective is still left in the D singular; as *مَرَرْتُ بِامْرَأَتَيْنِ حَسَنِ آبَوَاهُمَا* *I passed by two women whose parents are handsome*; *مَرَرْتُ بِرِجَالٍ حَسَنَةِ وُجُوهِهِمْ* *I passed by some men whose faces are handsome*, *رَأَيْتُ رَجُلًا كَرِيمًا أَبَاؤُهُمْ* *I saw a noble man whose fathers are noble*.

\* [Also when the preceding substantive is only understood, as *وَمِنْ الْقَبَائِلِ* (sc. *الْقَبَائِلِ*) *and from the tribes that are domiciled in Negd* (Hamdānī, p. 118, l. 11). D. G.]



- A possessed by or included in the preceding substantive; as *أَعْجَبَنِي زَيْدٌ* *Zēid's learning filled me with surprise*; *أَعْجَبَنِي كَلَامُكَ* *thy speech filled me with surprise*; *مَا أَفْقَيْتَنِي حِلْمِي مُضَاعَا* *thou hast not found my understanding lost (or thrown away)*; *وَذَكَرَتْ* *and she called to mind the coldness of the water of Taktud*; *يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ* *they will question thee about fighting in the sacred month, lit. about the sacred month, (about) fighting in it.* (d) The fourth case is where the permutative (المُبَدِّل) is wholly different from the مُبَدَّل or word for which it is substituted (المُبَدَّل مِنْهُ). It is of two sorts: (a) *بَدَلُ الْإِضْرَابِ* the permutative of retraction (from *أَضْرَبَ*, to turn away from), or *بَدَلُ الْبَدَاءِ* the substitution of a new opinion, something one would like to substitute for the original statement; as, for instance, when one says *أَكَلْتُ خُبْزًا* *I ate bread*, but then, preferring to state that he had eaten meat, adds the word *لَحْمًا* (*أَكَلْتُ خُبْزًا لَحْمًا*). Here, to use the words of the grammarians, *يُقَصِّدُ الْمَتَّبِعُ كَمَا يُقَصِّدُ التَّابِعُ* the *metbū* is designed as well as the *tābi*; and this is what distinguishes it from (β) *بَدَلُ التَّغْلِطِ* the permutative of error and forgetfulness, in which the *متَّبوع* is uttered merely by mistake, and the correct word immediately substituted for it; as when one says *مَرَرْتُ بِكَلْبٍ فَرَسٍ* *I passed by a dog, (I meant to say) a horse*. The *بَدَلُ الْإِضْرَابِ* is equivalent to the use of the particle *بَلْ* (*أَكَلْتُ خُبْزًا بَلْ لَحْمًا*).
- C
- D

(3) The *عَطْفُ الْبَيَانِ* or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as *جَاءَنِي أَخُوكَ زَيْدٌ* *thy brother Zēid came to me*; *أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ* *Abū Ḥafṣ 'Omar swore by God* (*عُمَرُ* in rhyme for *عَمَرُ*); *يُقَدُّ مِنْ شَجَرَةٍ مُبَارَكَةٍ* *he shall be given to drink water, watery humour (or matter)*;

*زَيْتُونَةٍ* (which) is lighted with (the oil of) a blessed tree, an olive. A This apposition is equivalent to the use of *وَهُوَ*, *وَمِثْلُ*, etc. (e.g. *جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ*), and, being asyndetic, is opposed to the *عَطْفُ التَّنْقِصِ*, or connection of sequence, which takes place by means of connective particles, such as *و*, *ف*, *ثُمَّ*, *حَتَّى*, *أَوْ*, and *أَمَّا*. [To this kind belong the appositives to a vocative (§ 38, rem. f), those that denote the material (§ 94), the nicknames (§ 95, a, rem.), etc.]

REM. c. One verb may be substituted for another by the *بَدَلُ مَنْ يَفْعَلُ ذَلِكَ يَلْقَى أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ* as *أَتَكَلَّمُ مِنَ الْكَلِّ* *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled*; *مَتَى تَأْتِنَا تَلْبِمُ بِنَا فِي دِيَارِنَا تَجِدُ حَطَبًا جَزَلًا* *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance*; or by the *بَدَلُ الْإِشْتِمَالِ* as *مَنْ يَصِلُ إِلَيْنَا* *whoever comes to us (and) asks help of us, is helped*.

REM. d. The word to which a *مَوْكِدٌ* is annexed is called by the grammarians *الْمَوْكِدُ* that which is strengthened or corroborated; that which is followed by a *صِفَةٌ* or *نَعْتٌ*, *الْمَوْصُوفُ*, or *الْمَنْعُوتُ*, the qualified or described; that which has a *بَدَلٌ* after it, *الْمُبَدَّلُ مِنْهُ* that for which something is substituted; and that to which a *عَطْفٌ* is appended, *الْمُعْطُوفُ عَلَيْهِ* the word to which (an explanatory word) is attached (by means of a virtual conjunction).

REM. a. In phrases like *تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ* *they fought with one another*, the words *بَعْضُهُمْ لِبَعْضٍ* are a permutative of the agent *لَمْ تَقَاتَلُوا*, contained in the verb *تَقَاتَلُوا*, and serve to strengthen the idea of reciprocity belonging to that verbal form. The *لَمْ تَقَاتَلُوا* in *لَمْ تَقَاتَلُوا*, which supplies the place of the accusative, is dependent upon *تَقَاتَلُوا*, they fought with, contained in *تَقَاتَلُوا*.

140. One finite verb may also be put in apposition to another. In this case either (a) the first is the preparative act, introductory

- A to the second, as *قَامَ سَجَدَ لَهُ* he arose (and) prostrated himself before him, *فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ* then he sent (and) informed his father of this, *وَعَادَتِ الْفِتْنُ وَقَعَتْ* and disturbances broke out again; or (b) the second modifies the first, as *سَجَدَ أَطَالَ* he continued long prostrate, *غَنَى أَحْسَنَ* he sang well. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*, *سَجَدَ فَأَطَالَ*. If the first of the two verbs
- B be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* or *مُقَارِنٌ* (see § 8, d, e), and, as such, would virtually stand in the accusative [comp. § 44, c, rem. a]; as *أَرْسَلَ يُعَلِّمُ* *misit nuntiaturus*, he sent to inform. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. c] or a *حَالٌ مُقَدَّرٌ*; as *يُرْسِلُ يُعَلِّمُ* he sends (and) informs, or *mittit nuntiaturus*, he sends to inform\*.
- C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. *فَرَزَ أَسَمَسَ* he sent (and) seized him, *وَصَفَعَهُ* they rebuilt; and also occurs in Hebrew, e.g. *אֶשְׁרָה וְאֶרְעָה*, Gen. xxx. 31.

## 2. Concord in Gender and Number between the Parts of a Sentence.

- D 141. In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (a) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, a), two constructions are possible. (a) If it immediately follows the verb, the verb must be

\* [In this case also the conjunction *فَ* may be inserted, as *أَعْدُو فَأَعْذُهُ* I will come to take it, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing.; as *جَاءَتْ هِنْدٌ* Hind came, *قَالَتْ أَمْرَأَةُ الْعَزِيزِ* the A wife of *el-Aziz* said. But (β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as *حَضَرَ الْقَاضِيَ أَمْرَأَةٌ* a woman came before the judge; *وَلَدَ الْأَخِيظِلُّ أُمًّا سَوِيًّا* a bad mother gave birth to that poor *el-Ahtal*; *إِنَّ أَمْرَأَةً غَرَّتْ مِنْكُمْ وَاحِدَةً* a man, whom one of you (women) has deceived. [As to the collectives mentioned Vol. i. § 290, a, ε, see § 145.]

REM. a. The form of expression *قَالَ فُلَانَةٌ* So-and-so said, is B mentioned by the grammarians only to be condemned.

[REM. b. The concord remains if, in negative or interrogative sentences, the subject be preceded by *مِنْ*, as *مَا جَاءَتْ مِنْ أَمْرَأَةٍ* no woman came, *كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ* how many nights have gone by! D. G.]

(b) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, b, 291), the preceding verb may be put either in the masculine or feminine, whether the subject C immediately follows it or not, though in the former case the feminine is preferable, as *طَلَعَتِ الشَّمْسُ* the sun rose, *كُسِرَتِ اللَّيْنَةُ* the brick was broken, rather than *طَلَعَ الشَّمْسُ*, *كُسِرَ اللَّيْنَةُ*. In the following examples the verb is masculine: *فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ* and see what was the end of those who preceded them; *لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* that the people may not have any pretext against you; *فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ* and whosoever receives an D admonition from his Lord; *وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ* even if there be in them poverty or straitness.

(c) If the feminine subject be separated from the verb by the particle *إِلَّا*, the verb is put in the masculine; as *مَا زَكَ إِلَّا قَتَاةٌ* no one was innocent except the maidservant of 'Ibnu 'l-Alā



A (i.e. *مَا زَكَ أَحَدٌ*). The feminine is, however, admissible, especially in poetry, as in the above example, *مَا زَكَّتِ النِّعَ* (i.e. *فَتَاءٌ*).

(d) The verbs *نِعِمَّ* and *بَشَّ* (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as *نِعِمَّ الْمَرْأَةُ زَيْنَبُ* *ZَيْنAB is an excellent woman!* rather than *نِعِمَّتْ*.

B 143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as *قَالَ الْمُؤْمِنُونَ* *the believers said*; *جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ* *there came one day (some) men from Makkah*; *أَتُؤْمِنُ كَمَا آمَنَ السَّهْمَاءُ* *shall we believe as fools have believed?* But *قَالَتِ الرِّوَاةُ* *narrators say*; *وَمَاذَا تَبْتَغِي الشَّعْرَاءُ مِنِّي* *and what is it that the poets want of me?* *فَقَدْ كَذَبْتَ رَسُولٌ مِنْ قَبْلِكَ* *apostles have been accused of falsehood before thee.*

REM. a. A similar construction may be found even in Old German; as *do wart genuoger ougen von heizen trāhenen rōt; uns hazzet liute unde lant.*

REM. b. *بَنُونَ*, sons (pl. of *ابن*), and other similar words (Vol. i. § 302, e, and rem. d), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the

D fem. sing. This remark applies, however, to *بَنُونَ* only when it is used to denote a family or tribe (compare § 147); as *قَالَتْ بَنُو* *the Bēnū 'Isrā'īl (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as *ثُمَّ قَسَتْ قُلُوبُهُمْ مِنْ بَعْدِ ذَلِكَ* *then, after this, your hearts became hard* (from *قَلْبٌ*, masc.); *مَتَى كَانَ الْخِيَامُ بِدَى طُلُوحٍ* *when the tents are (set up) at Dū Tolūh* (from *خَيْمَةٌ*, fem.). See § 143.

REM. The remark made in § 142, c, regarding the particle *إِلَّا*, applies here too. An example of the fem. is *لَوْ مَا بَقِيََتْ إِلَّا* *and nothing remained but the low rugged ridges of hills* (from *ضِلَعٌ*, fem.), where a prose writer would have said *وَمَا بَقِيَ*, scil. *شَيْءٌ*.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, e, like *غَنَمٌ* *sheep or goats*, *طَيْرٌ* *birds*, or one of the B collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as *قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى* *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); *إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ* *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.* C

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: *أَتَتْكُمْ الْبَيِّنَاتُ* *after the convincing proofs have reached you*; *مِمَّا كَتَبَتْ أَيْدِيهِمْ* *because of what their hands have written*; *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا* *the evil consequences of D what they did, came upon them*; *فَبَكَى بَنَاتِي سَجْوَهْنَ* *and my daughters lamented their misery*; *لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا* *because its signs have already appeared*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* *(some) women in the city said*; *لَوْلَا هَٰذَانِ لَسَبَىٰ نِسَاؤُهُمْ* *had it not been for these two, their women would have been taken prisoners*; but such instances as *إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ* *when believing women come unto you*, are comparatively rare.

A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. b); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. *تَجَمَّعَتْ عُقَيْلٌ وَقَشِيرٌ* (the tribes of) 'Okail and Kosdir assembled and complained to one another of what was being done to them by Sdifu 'd-daula.

B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as *خَرَجَ عَلَيْهِ الصَّيَادُونَ فَاتَّهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يَدْرِكُوهُ* the hunters came out (sing.) against him and he fled from them, and, whilst he continued on level ground, they did not overtake him (plur.); *يَهْتَاجُ لَهُ الْفَارِقُونَ كَمَا يَهْتَاجُونَ لِنُوحِ الْحَمَامِ* those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of

C *doves*; *وَبِمَغَارَةٍ وَبِمَغَارَةٍ* known (fem.) by (the name of) the cupola of the air; *وَالْخَضِرُ يَتْرُكُ الزُّوَارَ أَصَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى الْجَبَلِ* and the pilgrims leave (sing.) their baggage at the cave of el-Hidr, and ascend (plur., الزُّوَارُ being a plur. fract. denoting rational beings) two miles to the top of the mountain; *لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ* God has angels who watch over you in turn (plur., for the same reason as in

D the last example); *فَجَالَ الصُّوَارَ وَاتَّقَيْنَ بِقَرْهَبٍ* and the herd wheeled (masc.) and guarded (their rear) with an old buck (اتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); *فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِالْوَانِ الْأَصْبَاعِ* and he took out of it scraps of paper written with (ink of) various colours (where *كُتِبَتْ* might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as *كِلَابٌ مَرَّةً أَصَابُوا*

*جَلَدَ سَبْعٌ* once on a time (some) dogs found the skin of a beast of prey; A *وَقَالُوا لِمَ لَجَلُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقْنَا اللَّهَ* and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.

[REM. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as *لَا يُحْدِي عَشْرَةَ خَلَتْ* and *ثَلَاثٌ خَلَوْنَ* (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are *هِنَّ*, *هِيَ*, in the latter *هِيَ* and *هَا* (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

**149.** If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: *وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ* and two young men went into the prison along with him; *لَبَّا تَنَازَعْنِي الرَّجُلَانِ* after the two men disputed with one another about me; C *بَعْدَ مَا كَانَ* after something had taken place between us, which brother and sister do not do; *وَلَا يَلْبَثُ الْعَصْرَانِ* the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at; *وَسَمَرَتْ يَدَاهُ وَعَضْدَاهُ وَرِجْلَاهُ* and his hands and arms and feet were pierced with nails; *شَبِهُ بِمَنْ قَطَعَتْ قَدَمَاهُ* like one whose feet are cut off; D *لَوْ كَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نَقِشَتْ كَفَاكِ* had Bêdr been present and 'Ibn Hamêl, thy hands would not have been branded (*حَمَلٍ* in rhyme for *حَمَلٍ*); *لَا رَقَاتُ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ* may his eyes never cease from constant weeping; *خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُو عَقَبَاكَ* cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in

- A Hebrew, Micah iv. 11, *וְכַזְלִיִּם תִּסְתּוּי הָתַן*; (וְהַתְּחַוָּה בְּעֵינֵינוּ עֵינֵינוּ) *and thus these two words* (viz. *נָעַר* and *עָלָם*) *are alike in their application to men also*.—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as *إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا* *when two troops among you were on the point* (sing.) *of behaving with cowardice* (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as *وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا* *and if two parties of believers fight with one another, make peace between them*.

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as *وَقَدْ أَسْلَمَاهُ مُبَعَّدٌ* *after both far and near* (after every one) *had abandoned him* (*حَبِيرٌ* after both *far* and *near* (after every one) *had abandoned him* (*حَبِيرٌ* in rhyme for *عَيْنَاهُ*; *إِحْمَرَّتَا عَيْنَاهُ* *his eyes were red*;

- C *رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاحٍ بِعَارِضِي* *his hands threw or shot*; *رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاحٍ بِعَارِضِي* *the women saw the white hairs which glittered in my whiskers*; *يَلُومُونَنِي فِي اشْتِرَاءِ النَّخِيلِ أَهْلِي* *my family abuse me for the purchase of the palm-trees*; *نَصْرُوكَ قَوْمِي فَأَعْتَزَزْتُ بِنَصْرِهِمْ* *my people aided thee, and thou becamest powerful through their aid*. The phrase *أَكَلُونِي الْبَرَاعِثُ* *the fleas devoured me*, is generally cited by the native grammarians to exemplify this construction, [which, they say, is peculiar to the dialect of the tribe of Tēiyi].

150. If the preceding verb has several subjects, it may be put in the plural, as *وَأَنْتَ أَنَا جُئْنَا* *thou and I are come*; or it may agree in number and gender with the nearest subject, as *وَيُسْنِدُ هُرُونُ وَبَنُوهُ* *and Aaron and his sons shall lay their hands upon his head*; *تَكَلَّمَتْ مَرْيَمُ وَهَارُونُ فِي مُوسَى* *Miriam and Aaron spoke about Moses*.—If the subjects precede, and are either three or more

# § 151] Sentence and its Parts.—Concord of Predicate & Subject. 295

singulars, or a singular and a dual, the verb is put in the plural; if, A they are merely two singulars, in the dual; as *الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا* *the belly and the two feet disputed with one another*; *الْبَرْدُ وَالْحَرُّ* *the cold and the heat disputed with one another*; *تَخَاصَمَا* *the cold and the heat disputed with one another*; *وَالشَّجَرُ وَالنَّجْمُ* *and the plants and trees worship* (not *يَسْجُدُونَ*, because *الشَّجَرُ* and *النَّجْمُ* are not individuals but species); *وَحِيلَتِ الْأَرْضُ* *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not *دُكَّتْ* or B *دُكِّنَ*, *الْجِبَالُ* being a plur. fract.). If the subjects be of different genders, the verb is usually put in the masculine, as in the first of the above examples, or in *الْكَسْلُ وَكَثْرَةُ النَّوْمِ يَبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ* *indolence and excess of sleep remove us far from God and make us heirs of (reduce us to) poverty*.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive C annexed to it), which is the logical subject; as *وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ* *even though every sign should come (be shown) unto them*; *يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا* *on the day (when) every soul shall find the good it has done present (along with itself before God)*; *قُطِعَتْ بَعْضُ أَعْضَائِي* *some of his fingers were cut off*; *تَقْتَدِي مِنْهُ بَعْضًا بِبَعْضٍ* *some of them ransom themselves from him with others* (by giving up D others to him); *إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْ* *when some years shall have gnawed at us*; *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* *ye are the best people that has been brought forth (created) for mankind*; *مَشِينٌ كَمَا أَهْتَرَّتْ* *they walked as spears wave, the tops of which are bent by the passing of gentle breezes*; *إِنَارَةُ الْأَعْقَلِ*

A *مُسَوِّفٌ بِطَوَعِ هَوَى* the brightness of the intellect is obscured (or eclipsed) by obeying lust. As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like *كُلٌّ*, *جَمِيعٌ*, *بَعْضٌ* and *غَيْرٌ* (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as *فَعَلَتْ*, *كَلِمَةٌ*, etc. Examples: *فَبَلَّغَتْ*

B *فَوَقَرْتُ فِي رَسُولِ اللَّهِ* this (threatening) reached the Apostle of God; *فَوَقَرْتُ فِي نَفْسِ الرَّشِيدِ وَحَفِظَهَا* this (saying) remained in the mind of ʿr-Rašīd and he kept it in memory. Comp. the phrase *مَا كَانَ لِيَحْتَبِلَهَا لَكَ* he is not the man to forgive thee this (deed). D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

(a) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as *تَعْمَى الْقُلُوبُ وَالْعُيُونُ نَاطِرَةٌ* the hearts are blind, whilst the eyes are seeing. This latter remark applies also to the names of the Arab tribes (see § 147); as *وَبَنُو عَبَسَ يَوْمَئِذٍ* and the Bēnū 'Abs were at that time dwelling among the Bēnū 'Āmir 'ibn Ša'sa'a.

(b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (a) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (β) if the sentence be verbal (see § 121), the predicate is put in the singular.

(c) If the subject be a collective, the predicate may be put in the plural; as *كُلٌّ لَهُ قَاتِلُونَ* all are obeying him. Similarly, when a

verb is placed after a collective subject (see § 148); as *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ* but the greatest part of mankind are thankless; *أَتُرْكُوا فَرِيقَ مَنْهُمْ يَخْشَوْنَ النَّاسَ* a part of them are afraid of men; *أَتُرْكُوا مَا تَرَكُوا* let the Turks alone as long as they let you alone; *لَأَنَّ جَيْشَهُ هَلَكَوا* because his army had perished].

(d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject (see § 151); as *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* every soul shall taste of death; *أَتَى الْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةٌ* the committing of crimes is held laudable by them. [Less frequent are such expressions as *كُلُّ أُذُنٍ سَامِعٌ* every ear is hearing, and *كُلُّ عَيْنٍ نَاطِرٌ* every eye seeing.]

[REM. In the words of the Prophet *وَمَا لِي دِمْرٌ وَمَالٌ* verily, whatever claims of blood, money or privilege there existed in the time of Ignorance, are under these my feet, i.e. are abolished by me, the fem. form of *كَانَتْ* and *فَبَى* (replaced in 'Ibn Hišām 821, l. 6 and Tab. i. 1642, l. 9 by *يُدْعَى فَبُو*), is to be explained by *كُلٌّ* having the sense of *جَمَاعَةٌ* totality, just as in the verse of Gamīl *إِنَّ الزِّيَارَةَ* verily the visiting is easy for the loving one, the predicate has been put in the masc. gender according to the sense *فَإِنْ تَسْأَلْنِي عَنْ لَمْتَى*, *الْمَزَارُ* being = *الْمَزَارُ*, and in *فَإِنْ أَسْأَلُكَ عَنْ لَمْتَى* (على المعنى) and if thou ask me about my locks, lo! the vicissitudes of time have taken them away, the verb agrees, not with *الْحَوَادِثُ*, but with its equivalent *الْحَدَثَانِ*. In the words of the tradition (Zamahšarī, *Fāḥ*, ii. 490) *الْقَتْلُ فِي سَبِيلِ اللَّهِ مُمَصِّصَةٌ* death on the path of God is purifying (from the filth of sin), the predicate is according to some interpreters fem., because *الْقَتْلُ* has the meaning of *الشَّهَادَةُ* martyrdom. Others say that *مُصَصِّصَةٌ* a practice is to be understood. Neither explication is necessary,



- A for the nomina actionis are of both genders (Vol. i. § 292, d). Other examples are Tab. i. 2185, l. 9 *seq.* وَالصَّوْمُ مُرْقَةٌ وَمُضْعِفَةٌ and fasting makes weak and feeble; Lèbid, Mu'all. 33 وَكَانَتْ عَادَةً إِذَا هِيَ عَرَوَتْ إِقْدَامَهَا and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with التَّقْدِيمَةُ = الْإِقْدَامُ; Fāik i. 246 إِنَّمَا هِيَ إِقْبَالٌ this is only an advancing and a retreating (comp. e). D. G.]
- B (e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus\*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هَذِهِ تَذَكُّرَةٌ this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); تِلْكَ حُدُودُ اللَّهِ such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu); تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالنَّحْوِ such are God's signs, which we repeat to thee with truth. [In like manner, if كَانَ or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as وَإِنْ كَانَتْ الْأُخْرَى and if the contrary should happen; وَقَدْ صَارَتْ لِي سُنَّةٌ فِي الْعَرَبِ and it has become a custom of mine with the Arabs (\*El-Mubarrad, 279, l. 4 with the variant سُنَّةٌ); إِنَّمَا كَانَتْ إِلَّا غُبْرًا they were only passing clouds (Tab. ii. 1197, l. 3). ثُمَّ لَمْ يَكُنْ لَهُمْ مَعَهُمْ إِلَّا أَنْ قَالُوا وَرَكِبُوهُمْ فَكَانَتْ وَرَكِبُوهُمْ فَكَانَتْ and they bore down upon them and this was their defeat; see
- D other examples in my note on \*El-Mubarrad ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمُّكَ who was thy mother? مَا جَاءَتْ (- صَارَتْ) حَاجَتُكَ what became (or was) thy want?

\* [The word هَذِهِ, in the expression هَذِهِ أَلْفُ دِرْهَمٍ this is a thousand dirhems, is explained by the grammarians as standing for هَذِهِ الدَّرَاهِمُ]

REM. In order to express the neuter *this, it*, etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: أَتَانِي أُبَيْتُ اللَّعْنَ أَنتَ لَمْتُنِي وَتِلْكَ أَتَيْتُ أَهْتَرُ مِنْهَا وَأَنْصَبُ I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed; وَكَانَتْ إِيَّاهَا and so indeed did it happen (Tab. i. 2951, l. 1); فَفَعَلْتُمُوهَا ye have done it, it is your fault (Tab. i. 2755, l. 12); قَدْ جَعَلُوهَا حُسَيْنِيَّةً they have made it to be treachery, such as was committed against \*El-Hosèin. This is applicable also to the الْقِصَّةُ or ضَمِيرُ الشَّانِ, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is Kor'an xxii. 45 فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ for it is not the eyes that become blind. D. G.]

## B. THE DIFFERENT KINDS OF SENTENCES.

### 1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. لَا نَافِيَةَ الْجَنَسِ § 39), the object, the *hāl* or circumstantial expression, etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as لَا يَكْرُمُ السَّخِيُّ الْبَخِيلُ the liberal man does not respect the niggardly; مَا هَذَا بَشَرًا this is not a human being (see § 42, rem. d); مَا قَالَ هَذَا he has not said this.

[REM. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا Zeid came neither laughing nor weeping. If to the affirmative part of a sentence, a

- A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as *رَأَيْتُ زَيْدًا لَا عَمْرًا* [I have seen Zèid, not Amr.]

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by *لَا*, be put either in the imperfect or the perfect. (a) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the

- B Latin imperfect (§§ 8, 9); as *لَا يُكْرِمُ الْبَخِيلُ الْبَخِيلَ* the liberal man does not respect (or will not respect, or, under certain circumstances, did not respect, non honorabat) the niggardly. (b) The *perfect* can properly be used only (a) when *لَا* is repeated twice or oftener in clauses connected by *وَ*, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as *لَا صَدَقَ وَلَا صَلَّى* he has neither believed nor prayed, or he neither believed nor prayed; or (β) when *لَا* is connected by *وَ* with a preceding negative, such as *لَمْ*, or *لَبَّأَ*, and merely carries on the negation of something past (see § 1, *e*, rem. *a*, and § 160)\*.

156. The particle *لَنْ* (a contraction of *لَا أَنْ*), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, *a*), is a very strong negation of the future, *not at all, never*; as *فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا* and if ye do not do it—and ye will never do it—then dread the fire (of hell).

- D REM. On *لَمْ* and *لَبَّأَ* see §§ 12 and 18.

157. The particle *مَا*, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle *إِنْ* [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

\* [Comp. § 1, *e*, rem. *b*.]

imperfect. For example: *إِنْ أَلْحَكُمُ إِلَّا لِلَّهِ* judgment belongs to God alone (lit. is not except to God); *إِنْ أَتَكْفُرُونَ إِلَّا فِي غُرُورٍ* the unbelievers are in utter deception (lit. are not except in deception); *إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي* it is for Him alone to reward me, who has created me; *ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا* then they will come unto thee, swearing by God (and saying), We intended nothing but doing good; *وَلَيْنَ زَالَتْ إِنْ أَمْسَكْنَا مِنْ أَحَدٍ مِنْ* and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i.e. God, should withdraw His support); *وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى* and verily they will swear, We meant only what is best; *إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ* they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative *مَا* is often prefixed to this *إِنْ*; e.g. *وَمَا إِنْ يَنْجَحُ لَهَا عَنَاءٌ* but her pains were (all) of no avail; *مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مَنَكَبٌ مِنْهُ* only one shoulder of his touches the ground; *مَا إِنْ رَأَيْتَ لَهْمًا فِي النَّاسِ* thou hast never seen (any) like them among men (أمثالًا in rhyme for أمثالًا); *مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ* thou hast never done a thing which thou didst not like.

REM. *a*. This *إِنْ* (called by the grammarians *إِنْ النَّافِيَّةُ* the negative 'in) is not to be confounded with the conditional particle of the same sound (*إِنْ الشَّرْطِيَّةُ* the conditional 'in): for (a) it admits of a nominal sentence after it; (b) it does not govern the jussive; (c) it lets the perfect retain its past signification; (d) its predicate is sometimes put in the accusative, like that of *مَا* (§ 42, rem. *e*); and (e) it is joined, as a corroborative, to *مَا*. It seems rather to be connected with the Hebrew negative *לֹא*, *לֹא*, and occurs itself in that language in the form *לֹא*.

[REM. *b*. 'Abū Zèid, *Nawādir*, 60 seq. gives an instance of *لَا*



- A genitive governed by *غَيْرَ*, etc.; as *مُعَقَّلَةٌ وَلَا مَعْقَلَةٌ* and *فَنَحَرَهَا غَيْرَ مُحْبَسَةٍ* and *he slaughtered them without their being shut up or bound*; *هُوَ غَيْرٌ* *he is neither strange nor wonderful* (see § 82, d, rem. a); *دُونَ جُبْنٍ وَلَا حَسَبٍ وَلَا حَيَاءٍ* without honour or shame; *دُونَ جُبْنٍ وَلَا فَرَقٍ* without cowardice or fear.

- REM. b. *وَلَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ وَلَا أَحَدٌ* but I do not see that there has come out even a single one of them.

161. In oaths and asseverations *لَا* is followed by the perfect with the signification of our future (see § 1, e); as *وَاللَّهِ لَا عَصِيَتْ رَبِّي* and *by God, I will not disobey my Lord*; *وَاللَّهِ لَا فَتَحْتُ هَذَا آتَابَ* and *by God, I will not open this door*; *وَحَيَوَةُ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هُنَا* and *by the life of Pharaoh, ye shall not quit this place*; *لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ* and *I will never reproach him (again) during the remainder of my life*. In blessings and curses it is followed by the perfect as an optative (see § 1, f); as *لَا كَانَ لَا رَأَيْتَ شَرًّا* mayest thou never see (suffer) evil! *لَا كَانَ لَا أَسْتَكَانَ* may he not be (may he perish), and never come to life!\*

162. When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (*أَنْ لَا* or *أَلَّا*) without affecting the meaning (see § 15, a, a); as *مَا مَنَعَكَ أَلَّا تَسْجُدَ* what prevented thee from worshipping (him)? *إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ* what hindered thee, when

\* *إِسْتِكَانَ* in this sense is of rare occurrence. The old expression was *لَا كَانَ وَلَا تَكُونُ*. In the *Chrestom.* of Kosegarten, p. 16, l. 12 seq. we must read with Dozy *لَا كُنْتُ وَلَا أَسْتَكَنْتُ* would that I had never come to life! D. G.]

thou sawest that they had gone astray, from following me? *وَأِنْ خِفْتُمْ* A and if ye are afraid of being unjust towards the orphans (but if we read *لَا تُقْسِطُوا* *لَا* is no longer redundant: if ye are afraid of not being just, etc.); *وَقَدْ نَهَى زَيْدٌ فِي ذَلِكَ أَلَّا يَفْعَلَهُ أَحَدٌ* and Ziyād forbade concerning this matter, that anybody should do it.

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation. For example, in poetry: *أَقْسَمْتُ بِاللَّهِ أَشْقِيَهَا وَأَشْرِبَهَا حَتَّى تُفَرِّقَ تُرْبُ الْأَرْضِ أَوْصَالِي* by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust of the earth separates my joints; *فَأَتَيْتُ أَسَى* and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her; *فَعَلْتُ يَمِينَ اللَّهِ* and I said, By God I swear, I will NOT cease sitting (see § 42, rem. b); and in the Kor'an, *تَاللَّهِ تَفْتَوُ تَذْكُرُ يَوْسُفَ* by God, thou wilt NEVER cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an: *فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ* and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it); *لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ* I SWEAR by the day of the Resurrection; *لَا أَقْسِمُ بِهَذَا الْبَلَدِ* I SWEAR by this town.

[As to the latter case, many interpreters say that *لَا* is the denial of a preceding objection that is to be supplied, so that we must translate: no! (it is not as ye say), I swear, etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say *وَاللَّهِ لَا أَشْقِيَهَا وَلَا أَشْرِبَهَا* (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) *فَإِنْ لَا أَمْتُ يَا عَمْرُو* and if my life be spared, O 'Amr! I will not cease to





A REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as *أَنَا أَمَلِكُ شِئْنٌ أَوْ أُبَيْتُمْ* (سَوَاءٌ أَشِئْتُمْ). If both parts of the sentence be dependent upon the same verb, it is placed between them; as *غَنِيًّا كَانَ أَوْ فَقِيرًا* whether he be rich or poor (for *أَغْنِيَا*); *صَبَاحًا جَاءَ أَوْ مَسَاءً* whether he comes in the morning or in the evening (for *أَصْبَاحًا*). See § 6, a, and § 165.

B REM. b. It is said that there is a difference of meaning between *أَمْ* and *أَوْ*. The question *أَزِيدُ عِنْدَكَ أَوْ عَمْرُو* implies ignorance as to whether either of them is there, or not; but *أَزِيدُ عِنْدَكَ أَمْ عَمْرُو* implies the knowledge that one of them is there, and asks which it is.

[REM. c. *أَمْ* (الْمُنْقَطِعَةُ) signifies often or rather, nay but, serving like *بَلْ* (§ 184, c) to denote digression or to rectify, as *إِنَّمَا لِإِبِلٍ أَمْ شَاةٍ* verily they (the animals seen moving at a distance) are camels; nay but are they not rather sheep? This is also its meaning in alternative sentences after *هَلْ*; see § 167.]

167. The interrogative particle *هَلْ* introduces questions of a more lively sort; as *هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ* hast thou heard the tale of the armies? *هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ* shall I direct you to a merchandise, which shall save you from sore torment? *هَلْ أَتْتُمْ نَارِكُمْ* (§ 84, rem. a); *أَأُمِيرٌ هَلْ تُدْرِينَ أَنْ رَبِّ صَاحِبِ الْخِ* D *لِي صَاحِبِي* (§ 90). It may be preceded by *وَ*, *فَ*, and *ثُمَّ*; as *وَهَلْ أَتَاكَ حَدِيثُ مُوسَى* and hath the story of Moses reached thee? *إِنْ أَقَمْتُ إِلَى اللَّيْلِ فَهَلْ أَنْتَ رَائِحٌ مَعِيَ* if I stay till the evening, wilt thou go with me?—*هَلْ* cannot be prefixed to a negative clause (excepting *هَلَّا*, § 169); nor to a conditional clause; nor to *إِنْ*, *وَ*, *فَ*, and *ثُمَّ*; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as *هَلْ زَيْدٌ مَاتَ* [except in poetry].—It may be followed in an alternative clause by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is [mostly] repeated; as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمٍ أَمْ* have the poets left any place to be patched or pieced (any decaying ruin to be sung of)? Nay but (I have something to say:) hast thou recognised the abode (of thy beloved) after doubting (regarding it)? *هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي* [are the blind and the seeing equal? Or rather are B darkness and light equal?] *سَأَلِ أَسِيدَ هَلْ تَأْرَتْ بِوَأْنِلٍ أَمْ هَلْ شَفِيتُ* ask 'Usëiyid whether I have taken my blood-revenge on Wā'il, or [rather] whether I have cured my soul of its grief; *هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَخَلَا* did he revile any one, or was he reviled, or was he avaricious!

REM. a. Some grammarians say that *هَلْ* is originally equivalent in meaning to *قَدْ*, and that its interrogative force is really due to the particle *أَمْ* understood. The two are sometimes combined; as *أَهْلٌ رَأَوْنَا بِسَفْحِ آفَاقٍ ذِي الْأَكْمِيرِ* did they see us at the lower end of the plain with the hillocks? *فَقَالَ مُخَاطِبًا لِنَفْسِهِ أَهْلٌ عَرَفْتَ دَارَ* فَقَالَ مُخَاطِبًا لِنَفْسِهِ أَهْلٌ عَرَفْتَ دَارَ *عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا* and he says, addressing himself, Hast thou recognised the abode of thy beloved, after thy doubting regarding it?

REM. b. On the elliptical expression *هَلْ لَكَ فِي كَذَا*, see D § 53, b, rem. e. When followed by a clause commencing with *أَنْ*, the preposition *فِي* may be omitted [comp. § 70, rem. g], as *هَلْ لَكَ إِيَّيْ* dost thou wish to go to sleep?—Similarly, *هَلْ أَنْ تَرْكَبِي* wouldst thou become pure? scil. *هَلْ لَكَ مَيْلٌ إِيَّيْ أَنْ تَرْكَبِي* hast thou an inclination to becoming pure?

168. The compound negative particle *أَلَّا*, *nonne*, is often used to draw close attention to the certainty of the following assertion, and

- A hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הַלְלוּ = הַלֵּל), in which case it is frequently followed, as a farther asseverative, by *إِنَّ* \*; e.g. لَا تَنَالُ الْعِلْمَ *إِنَّ* certainly thou wilt never attain learning save through six things (lit. is it not so? thou wilt not, etc.); لَا إِنَّ الْحَدَاثَةَ لَا تَدُومُ; verily youth does not last for ever; لَا إِنَّهُمْ هُمُ السَّفَهَاءُ; verily these are the fools; لَا أَيُّهَا ذَا التَّابِعِ السَّيِّدِ إِنِّي عَلَى نَابِهَا مُسْتَبْسِلٌ مِنْ وَرَائِهَا
- B O thou that burkest at (revilest) the Bēnū 's-Sīd, verily I am ready to fight to the death in their defence, though they are far away. It is also used as a corroborative before the optative perfect (§ 1, f), the imperative, jussive, and energetic; as لَا قَبَحَ اللَّهُ وَجْهَكَ may God disfigure thy face! Here يَا is often inserted; see § 38, a, rem. h.—The synonymous particle *أَمَّا* [also, before an oath, written أَمْر] is used in the same way as *إِنَّ*; e.g. أَمَّا وَاللَّهِ تَوَّعَدْتَهَا قَتْلُكَ God, hadst thou transgressed it, I would have put thee to death;
- C لَا خَيْرَ بَخَيْرٍ بَعْدَهُ النَّارُ verily there is no good in prosperity which is followed by the fire (of hell); أَمَّا وَالرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانَ الْأَرَاكِ نَقَدْتُ أُضْمِرْتُ خُبْرَكَ فِي فَوَادِي by the galloping camels at Dāt 'Irak, and by those who pray at Na'mān abounding in 'arak-trees, (I swear that) I have treasured up love for thee in my heart.

169. *لَوْلَا*, *هَلَّا*, and *لَوْمًا* (called by the grammarians *حُرُوفُ*

- D *التَّخْضِيعِ وَالْعُرْضِ* the particles of requiring with urgency, or with gentleness), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as لَا تُصِفْ why dost thou not compose a book upon asceticism? equivalent to *compose one, pray*; but لَا صَنَعْتَ كِتَابًا فِي الزُّهْدِ why

\* [And also by *وَإِنَّ* and by *وَو*; see the Gloss. to Ṭabari. D. G.]

- hast thou not composed a book upon asceticism? *هَلَّا* أَعْلَمْتَنِي why A  
didst thou not inform me (of it)? أَنْزَلَ عَلَيْهِ يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْهِ? those who do not believe, say, Why has no sign from his Lord been sent down to him? أَوْ تَأْتِينَا آيَةٌ? why does not God speak to us or a sign come unto us? كُنْتَ لَوْمًا تَأْتِينَا بِأَهْلِكَ إِنْ كُنْتَ why dost thou not bring the angels to us, if thou art (one) of those who speak the truth? In later times the simple مَا is so used; as مَا تَقُومُ dost thou not stand up? or thou dost not stand up! equivalent to *pray, stand up*.

REM. a. *إِنَّ* is used in the same sense as *لَوْلَا*, but with less force; as لَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ why will ye not fight a people who have broken their oaths? أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ? why do ye not like that God should forgive you?

REM. b. Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as هَلَّا خَيْرًا مِنْ ذَلِكَ why not better than this? scil. تَفْعَلُ dost thou do, or هَلَّا خَيْرٌ مِنْ ذَلِكَ why did ye not do so before, when our hearts were sound? scil. هَلَّا اتَّقَدَّمُوا وَالْقُلُوبُ صَوَّاحٌ why did ye not do so before, when our hearts were sound? scil. تَعْدُونَ عَقْرَ النَّيْبِ; هَلَّا كَانَ ذَلِكَ مِنْكُمْ سَابِقًا هَلَّا وَجَدَ اتَّقَدَّمُوا ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior? scil. تَعْدُونَ, i.e. هَلَّا تَعْدُونَ why do ye not reckon the helmed warrior something glorious?

170. The interrogative pronouns مَنْ who? and مَا what? may stand in any one of the three cases, nominative, genitive, or accusative; as مَنْ أَنْتَ who art thou? مَنْ أَنْتِ whose daughter art thou? مَنِ قَتَلْتَ whom hast thou slain? مَا بِلَيْكَ بِمِثْلِكَ what is

- A *that in thy right hand? مَا تَقُولُ what sayest thou? فِيمَا كُنْتُمْ in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَائِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ; (instead of مَنْ بِيَدِهِ مَنْ) Say, *In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,
- B the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا الَّذِي تَقُولُ, or مَا ذَا الَّذِي تَقُولُ\*, *what is it (that) thou sayest?* مَنْ ذَا الَّذِي أَمَرَ, or مَنْ ذَا الَّذِي أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَيْتَ بَعْدَ مَجِيئِكَ إِلَى هُنَا (pron. limā dā), *why dost thou run away after thy coming hither?*—The pronouns مَنْ and مَا are always
- C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ قَتَى, مَنْ قَارِسٌ, do not mean τίς ἀνὴρ; quisnam vir? quis eques (est ille quem vides)? but quis (est) vir? quis (est) eques? مَنْ being the subject and the following word the predicate. For example: إِذَا أَلْقَوْهُمُ قَالُوا مَنْ قَتَى جِلَّتْ أُنْتَى عَنِتْ *when the tribe ask, Who is a man? I think that I am meant*; لَوْ كَانَ فِي آلَافٍ مِنَّا
- D وَاحِدٌ قَدَعُوا مَنْ قَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلَهٌ غَيْرَ اللَّهِ; يَأْتِيكُمْ بِضِيَاءٍ, lit. *who (is) a god, beside the (true) God, (that) could give*

\* [We find not unfrequently مَا ذَا تَقُولُ مَا ذَا, *what hast thou done? مَا ذَا تَقْرِيهِ مِنِّي and what do you wish from me?* D. G.]

*you light?* the words يَأْتِيكُمْ بِضِيَاءٍ forming a relative clause in connection with the indefinite substantive إِلَهٌ (see § 172). Even such a case as is represented by the words مَنْ زَيْدٌ, مَنْ زَيْدٌ, in no way violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid*; another, repeating the exact words of the former speaker (الْحِكَايَةُ), asks مَنْ زَيْدًا *who is* (the person meant, when you said “ra’èitu Zèidan,” by the word) “Zeidan”? Similarly, in the genitive, مَرَرْتُ بِزَيْدٍ *I passed by Zèid*, مَنْ زَيْدٍ. In general, however, the حِكَايَةُ B (imitation, citation or quoting of the exact words of a speaker) is neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nominative. The حِكَايَةُ is allowed only when the word quoted is a proper name, and مَنْ is not preceded by any connective particle, such as وَ. We can only say وَمَنْ زَيْدٌ *and who is Zèid?* مَنْ غُلَامٌ زَيْدٍ *who is the slave of Zèid?* The word مَنْ may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned C in Vol. i. § 352; e.g. جَاءَنِي رَجُلٌ *there came to me a man*, مَنْوُ *who?* رَأَيْتُ رَجُلًا *I saw a man*, مَنْا *whom?* مَرَرْتُ بِرَجُلٍ *I passed by a man*, مَنْي *whom?*—As interrogatives, مَنْ and مَا are construed with the masculine singular of a verb, but occasionally admit of the feminine, when the predicate is of the feminine gender; as مَنْ كَانَتْ أُمُّكَ *who was thy mother?* [see § 152, e].—If inquiry be made regarding the nature, qualities, social position, etc., of a person, مَا is used, and not D

أَخْبِرْنِي عَنْ قَوْلِكَ مَا رَبُّ الْعَالَمِينَ *what is the Lord of created things?* وَلَمَّا رَأَتْ رَكْبَ الثَّمِيرِیِ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذِرَاتٍ\* مَا

\* مِنْ أَنْ by poetic license for مَنْ أَنْ, and حَذِرَاتٍ in rhyme for حَذِرَاتٍ.



- A كُنْتُ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ  
tell me about thy verse: "And after she descried the cavalcade of the Numèirî, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.

REM. a. The حَكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنُ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدُ بْنُ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا أَلْعَاقِلَ or رَأَيْتُ زَيْدًا الْأَمِيرَ, you cannot ask مَنْ زَيْدًا أَلْعَاقِلَ or مَنْ زَيْدًا الْأَمِيرَ. In these cases the nominative only is allowed.

- REM. b. From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352, rem. c], which is used in asking questions regarding صِفَاتُ الْأَعْلَمِ or التَّسْبِاطُ (Vol. i. § 249). E.g. جَاءَنِي زَيْدٌ Zèid came to me; أَلْقَرَشِيٌّ of which tribe? to which the answer might be كَرَشِيٌّ of Kərəis, as distinguished from زَيْدُ التَّقْفِيِّ Zèid of the tribe of Takîf;  
C مَنْ زَيْدٌ أَلْقَرَشِيٌّ of which tribe art thou, is he? instead of the usual مَنِىٌّ الرَّجُلِ.

- REM. c. The interrogative مَا is very rarely used of persons; as وَلَكِنِّي أَذْكَرُ عَلَى رَجُلٍ مِمَّا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?  
D مَنْ زَيْدٌ أَلْقَرَشِيٌّ of which tribe art thou, is he? instead of the usual مَنِىٌّ الرَّجُلِ.

مَا تَنْكِحُوا مَا طَابَ لَكُمْ مِنْ آلِئَسَاءَ then marry what women seem good; A  
مَا تَنْكِحُوا مَا تَنْكِحُوا لِلنَّبِيِّ مَا تَنْكِحُوا وَالْقَتْلُ مَا وَلَدُوا those whom they married  
(their wives) were (doomed) to captivity, and those whom they begat  
(their children) to slaughter; مَا تَنْكِحُوا فِي أَحْبَابِهِمْ كَانُوا الْقَتْلُ and (as to) those about whose virility we are in doubt, the  
decision shall be as you please; ثُمَّ رَحَى عَنْهُ جَمِيعَ مَا كَانَ بِحَضْرَتِهِ then he ordered all who were in his presence to retire and leave us;  
وَكُلُّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ and all whom he had about him B  
of his friends and relatives\*.

REM. d. On the shortening of مَا into مَ, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we have spoken before (§ 87), there are here two remarks to be made.  
(a) أَيُّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَيَّةُ, but also instead of the plur. أَيُّونَ; as مِنْ أَيُّ of  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ of what tribe art thou? تَمُوتُ and no soul knows in what land it shall die; مِنْ أَيُّ النَّاسِ أَنْتَ of  
what people art thou? [when prefixed to a fem. pronoun, it may be masc. or fem.; though أَيُّنَّ is the more common; see Vol. i. § 353].  
(b) A nominal sentence with a nominal predicate, of which the subject (الْمُبْتَدَأُ) is أَيُّ with a pronominal suffix, may, as a whole, without any

\* [In reality, the above examples form no exception to the rules. D In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative what is he? and who is he? the relative what and whom are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 seq. D. G.]

† [The reading بِأَيِّ أَرْضٍ is compared by Sibawèih to an equally rare form, viz. كَلْتَبْنِ.]

A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as *عَرَفْتُ أَيُّهُمْ فِي الدَّارِ* *I know which of them is in the house*; *لَمْ لَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمْ أَشَدَّ عَلَى الرَّحْمَنِ* *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful*; *مَصْعَهَا لِيَنْظُرَ أَيُّهَا* *he bit them with his teeth in order to see which of them was the hardest*; *إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ* *when thou meetest the Bēnū Mālik, salute him who is most excellent amongst them*. In such cases, however, *أَيُّ* may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as *عَرَفْتُ أَيُّا هُوَ فِي الدَّارِ*. In the former case *أَيُّ* is treated as an interrogative, in the latter as a relative pronoun. We may also say *عَرَفْتُ أَيُّا فِي الدَّارِ*, and even *عَرَفْتُ أَيُّهُم هُوَ فِي الدَّارِ*.

- C REM. a. *أَيُّ* likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which *أَيُّ* refers, be indefinite, then *أَيُّ* agrees with it in case; as *جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ* *thou hast brought me a man, (and) what a man!* = *what a man thou hast brought me!* [(or *أَيُّ*)]; *مَرَرْتُ بِأَمْرَأَةٍ أَيَّةٍ (أَيُّ)* *I passed by a woman, (and) what a woman!* But if the preceding noun be definite, *أَيُّ* is always put in the circumstantial accusative or *ḥāl*; as *جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ* *Zēid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory *أَيُّ*, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of *أَيُّ* we also find *أَيُّهَا*; as *جِئْتَنِي بِرَجُلٍ أَيُّهَا رَجُلٍ*, *جَاءَنِي زَيْدٌ أَيُّهَا رَجُلٍ*, *جِئْتَنِي بِرَجُلٍ أَيُّهَا رَجُلٍ*, *مَرَرْتُ بِأَمْرَأَةٍ أَيُّهَا أَمْرَأَةٍ*, *هَذِهِ أَمَةٌ أَلَهُ أَيُّهَا جَارِيَةٌ* *this is the handmaid of God, (and) what a girl is she!* *فَأَوْمَاتٌ إِيْمَاءٌ خَفِيَّاتٌ*

*لِحَبْتَرٍ فَلِلَّهِ عَيْنَا حَبْتَرٍ أَيُّهَا قَتَى* and *I gave a slight wink to Habtar, A and how keen (see § 53, b, rem. e) were the eyes of Habtar, the noble youth!*—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and *أَيُّ* must then be put in whatever case that substantive would have stood, had it been expressed; as *إِنْتَكُوا أَيُّ نِكَايَةٍ* *how they have been tormented!* i.e. *إِنْتَكُوا نِكَايَةً أَيُّ نِكَايَةٍ*.

[REM. b. From *أَيُّ* is formed the relative adjective *أَيُّي*; see B Vol. i, § 353, rem. c.]

### 3. Relative Sentences.

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (a) *indefinite*, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346); and (b) *definite*, i.e. such as are introduced by a conjunctive noun, C whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called *صِفَةٌ*, a *descriptive* or *qualificative sentence*; of the latter kind, *صِلَةٌ*, a *conjunctive sentence*; and the conjunctive noun itself is called *الْإِسْمُ الْمَوْصُولُ*, or simply *الْمَوْصُولُ*. Examples of the first kind: *مَرَرْتُ بِرَجُلٍ يَنَامُ* *I passed by a man, who was sleeping*; *إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ* *the first temple, which was founded for mankind, was that at Bakkā (Makkā)*; *أَيَّاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ* *firmly constructed (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures*; *يَوْمٌ لَا يَبْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ* *a day in which there shall be no bartering, nor friendship, nor intercession*; *لَمْ تَكَلِّمْ* *traces of an abode, which speak not (تَكَلَّمُ in rhyme for تَكَلَّمُ)*; *نَقَلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ الْوَرْدِ*

- A room, which had been sprinkled with rose-water. Examples of the second kind : دُكَّانِي آتَى *the king who is just* ; أَوْ كَالَّذِي *my shop, which had belonged to my father* ; مَرَّ عَلَى قَرْيَةٍ *or (hast thou seen) the like of him who passed by a town?* أُولَئِكَ الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth (in almsgiving)* ; وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذْكَرَ فِيهَا اسْمُهُ *and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عِظَى لَهُ مِنْ أُخِيهِ شَيْءٌ *but he to whom anything is forgiven on his brother's part* ; عَرَفْتَنِي بِمَتْرُكِهِ *he let me know all that he was leaving.*—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name\* ; as مَا يَنْبَغِي لِلرَّجُلِ بِشَبِّهِكَ *that which befits the man who is like thee* ; كَالْجَمْرِ كَمَاثِلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books* ; كَالرَّمَادِ يَوْضَعُ فِي الرَّمَادِ *like the coal which is put among the ashes.* In such phrases as نِعَمَ الرَّأْيِ رَأَيْتَ *what an excellent counsel thou hast adopted!* the substantive الرَّأْيِ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ ; so that the expression is equivalent to نِعَمَ الرَّأْيِ رَأَيْتَ [comp. Vol. i. § 183].

- D REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَمْرٌ and أَمْرٌ are always definite, whether the latter be used substantively

\* [The article is then employed تَعْرِيفِ الْجِنْسِ to indicate the genus (Vol. i. § 345, rem. a).]

or adjectively ; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ *he who comes* or مَنْ جَاءَ *one who comes*, مَا لِي *that which I have* or مَا لِي *something which I have.* When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, a person, and شَيْءٌ, a thing), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ *I passed by a generous person* ; مَرَرْتُ بِمَا مُعْجِبٍ لَكَ *I passed by something pleasing to you*]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الرَّاجِعُ or الْعَائِدُ) [§ 173], ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other ; as أَنْتُمْ قَوْمٌ تَجْهَلُونَ *verily ye are a people who are foolish* ; إِنَّا لَقَوْمٌ مَا نَرَى الْقَتْلَ سُبَّةً *verily we are people who count it no disgrace to be slain* ; إِنِّي أَمْرٌ تَجِدُ الرِّجَالَ عَدَاوَتِي *verily I am a man whose hostility (brave) men find (to be terrible).* Compare § 175, rem.

[REM. c. Among qualificative sentences may be reckoned also the qualificative clauses mentioned § 139, rem. b, (1).]

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَاءَ *a man who came* ; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِي *a man who is*

- A *my friend*; or, lastly, appears as a suffix in the genitive or accusative, e.g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ* *I passed by a man whose father was asleep*; *رَوَّجْتُ ابْنِي بِامْرَأَةٍ كَانَتْ عَنْهُ بِحَبِّهَا* *I married my son to a woman, with whom 'Amr was in love*; [*ضَرْبَةً ضَرْبَهَا* a striking wherewith he was struck]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as *وَمَا أَذْرَى أَغْيَرَهُمْ تَنَاءً وَطُولَ الْعَبْدِ* and *I do not know whether distance and length of time have changed them, or wealth which they have won* (for *أَصَابُهُ*); *ضَرَبْتُهُ ضَرْبَةً خَرَّ كَأَنَّمَيَّتْ* *I struck him a blow at which he fell like one dead* (for *بِهَا*); *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and *fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).
- B *أَمْ مَالٌ أَصَابُوا* and *I do not know whether distance and length of time have changed them, or wealth which they have won* (for *أَصَابُهُ*); *ضَرَبْتُهُ ضَرْبَةً خَرَّ كَأَنَّمَيَّتْ* *I struck him a blow at which he fell like one dead* (for *بِهَا*); *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and *fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).
- C 174. The conjunctive noun *الَّذِي* may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive *مَنْ* and *مَا*, when they are definite (*مَوْصُوتَةٌ*), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as *أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ* show us (those two) of the jinn and of mankind, who led us astray, scil. *أَرِنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّانَا* show us the two devils who led us astray, viz. 'Iblis and Kābil or Cain; *يَا مَنْ أَحَسَّ بَنِيَّ الَّذِينَ هُمَا سَجَعِي* *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away*; *إِنَّ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا مِنَ الْأَنْصَارِ حِينَ ذَهَبُوا* *one of the two men of the Anṣār* (or

*Helpers of the Prophet*) whom they met, when they went to the porch, A *لَمْ أَصِبْ جَرَجَةً وَلَمْ يُصَلِّ صَلَاةَ سَجْدَةٍ فِيهَا* was 'Owðim 'ibn Sā'ida; *إِلَّا أَلْرَّكَعَتَيْنِ أَلَّتَيْنِ أَسْلَمَ عَلَيْهَا* then Gērðga was slain, without having prayed a (single) prayer in which he prostrated himself, save those two *فَإِنَّا نَذْكُرُ الصَّوْتَيْنِ* *rek'as by praying which he became a Muslim*; *وَالَّذَيْنِ رَوَيْنَاهُمَا عَنْ جَحْظَةَ* and we shall (now) quote the two songs (or airs), which we have received from Gāhza; *فِي زَمَنِ الْبَلَكَيْنِ* in the time of the two kings, who have been B *لَمْ يَنْ وَدَيْهِ الَّذِينَ قَتَلَهُ فِي بَيْنَوَى هَرَبًا إِلَى* already spoken of; *ثُمَّ جَبَالِ الْوَصْلِ* then his two sons, who had murdered him in Nineveh, fled to the mountains of Moṣul.

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dasint punt des allir bestin goldis*, *DES die vrouwen tragen woldin*.

175. As the case in which the conjunctive nouns stand, is C independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with *مَنْ*, *مَا*, and *أَيُّ*, and frequently with *الَّذِي*) as substantives at the beginning of an independent sentence, they form its subject or inchoative (*مُبْتَدَأٌ*), and are consequently in the nominative; and the same thing occurs with *الَّذِي*, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the con- D junctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number.



A This pronoun is called by the grammarians *إِلَى* (الرَّاجِعُ) *الضَّمِيرُ الْعَائِدُ* *إِلَى*, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply *الْعَائِدُ* or *الرَّاجِعُ*.

(a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a verbal sentence, by the personal pronoun implied in the verb; e.g. *أُحِبُّ مَنْ يَعْدِلُ* I love him who is just;

B *بَيْنَهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ* among them are some who hearken to thee; *نَكُنْ مِثْلَ مَنْ يَا ذَلْبُ يَضْطَحِبَانِ* (if so,) we shall be like those, O wolf, who are comrades; *أَخَافُ مِنَ الَّذِي يَظْلِمُ النَّاسَ* I am afraid of the king who oppresses the people. But in a nominal sentence, it is expressed by a separate pronoun; e.g. *هُوَ بِرٌّ* he who is pious; *عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ* of that which is error; *مَا هُوَ ضَلَالٌ* I have visited the old man who is sick. In nominal sentences of which

C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of being understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as *مَرَرْتُ بِمَنْ كُنْتُ* I passed by him who is there or those who are there; *لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ* to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;

D *كَانَ أَوَّلُ بَيْتٍ وَضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ* verily the first temple which was founded for mankind is that which is at Bakkā (Makkā). The *عَائِدُ* may also be omitted in a nominal sentence of more than the usual limited length, as *هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ* He it is who is a God in heaven and a God upon earth, *فَإِنِّي لَأَنَا بِالَّذِي قَائِلٌ* I am not he who says anything to thee; but this omission is rare in short nominal sentences, as *مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِهَا سَفَهٌ* he who cares for praise, does not speak what is foolish.

(b) If the *عَائِدُ* be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. *رَأَيْتُهُ مَنْ رَأَيْتَهُ* he whom I have seen; *عَرَفْتُ مَنْ عَرَفْتَهُ* I know him whom thou knowest; *الْسَّارِقُ الَّذِي قَتَلَهُ ابْنِي* the thief whom my son killed. The suffix is, however, not unfrequently omitted; as *وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ* and yours (shall be) in it (the future life) what your souls desire (for *تَشْتَهُ*); *أَكْتَابَ (تَشْتَهُ) الْكِتَابَ* the book which God has sent down or revealed (for B *أَنْزَلَ*); *عَسَى الْآيَاتُ أَنْ يَرْجِعَنَّ قَوْمًا كَالَّذِي كَانُوا* it may be that time will restore some people to their former state (for *كَانُوا* or *عَلَيْهِ*)).

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as *الطَّبِيبُ الَّذِي ابْنُهُ عِنْدِي* the physician whose son is at my house; *مَا تَدْعُوهُمْ مَنْ لَهُ مَالٌ كَثِيرٌ* he who has great possessions; *مَا تَدْعُوهُمْ* C *إِلَيْهِ* that to which thou callest them. If the governing word be an active participle of the form *فَاعِلٌ*, referring to present or future time, the genitive suffix may be omitted; as *أَنْتَ قَاضٍ* doom then what doom thou wilt (for *قَاضِيهِ*). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as *أَنَا عِنْدَ مَنْ أَنْتَ* I am at the house of the same person as thou (for *عِنْدَهُ*); *مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ* D *وَيَشْرَبُ مِمَّا (مَرَّ بِهِ)* I passed by the same person as Suldimān did (for *مَرَّ بِهِ*); *وَيَشْرَبُ مِمَّا (تَشْرَبُونَ مِنْهُ)* and he drinks of what ye drink (for *تَشْرَبُونَ مِنْهُ*); *وَقَدْ كُنْتُ تُخْفِي حُبَّ سَمْرَاءَ حَقْبَةً فَبُحْ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَاطِحٌ* thou didst conceal thy love of Sāmra for a time, but now disclose what thou wilt of it (for *لَانَ* by poetic license for *الآن* of her = *حُبِّهَا* of love of her, and *بَاطِحٌ* for *بِهِ*). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as *مَرَرْتُ بِأَلْدَى مَرَرْتُ بِهِ عَلَى زَيْدٍ* *I passed by him on whose account thou didst pass by Zaid* (where *بِ* in *بِأَلْدَى* is *بِلِلْصَاقِ*, whilst in *بِهِ* it is *لِلسَّبَبِ*, § 56, rem. d); *زَهَدْتُ فِي أَلْدَى رَغِبْتُ فِيهِ* *I have had no longing after that which thou desiredst* (not *فِي أَلْدَى رَغِبْتُ فِيهِ*).

B REM. a. The *عَائِدٌ* after *أَلْدَى* originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as *أَنَا أَلْدَى سَمْنِي أَمِي* *it is we who arose early*. More usually, however, the *عَائِدٌ* is brought into agreement with the word to which it refers (compare § 172, rem. b); as *أَنَا أَلْدَى سَمْنِي أَمِي* *I am he whom his (lit. my) mother named Haidara (Lion)\**; *أَلَسْتُ (يَجِدُونَنِي فِي صُدُورِهِمْ) أَنَا أَلْدَى يَجِدُونِي فِي صُدُورِهِمْ* *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. b. Ibn Mālik alone permits the phrase *ضَرَبْتُ فِيمَنْ رَغِبْتُ فِيهِ* *I beat him whom thou desiredst* (see Lane s. v. *فِي*), while some other authorities sanction the following likewise *إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ* *if, some day, he fails to find one on whom he may rely, for* (see Lane s. v. *عَلَى*). D. G.]

REM. c. On the occasional use of *أَل* in the sense of *أَلْدَى* see Vol. i. § 345, rem. b.

\* *سَمْنِي* by poetic license for *سَمْنِي*, and *حَيْدَرَةٌ* in rhyme for *حَيْدَرَةٌ*. Another reading is *سَمْنِي أَمِي*.

## 4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles *وَ* and *فَ* in Vol. i. § 366, a, b. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as *حَضَرْتُ أَنَا وَيَعْقُوبُ* *I and Ya'kūb (Jacob) were present*; *أَتَى هُوَ وَأَصْحَابُهُ* *he and his companions came*; *فَإَذْهَبْ أَنْتَ وَرَبُّكَ* *go therefore, thou and thy Lord*; *أَسْكُنْ أَنْتَ نَعْدَ كُنْتُمْ* *do thou and thy wife dwell in the garden*; *أَنْتُمْ وَأَبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ* *verily ye and your fathers have been in clear error*. Exceptions are very rare; as, in a verse, *قُلْتُ إِذْ أَقْبَلْتُ* *I said, when she and (other) fair (women) advanced with elegant gait* (*تَبَادَى* for *تَبَادَى*); *فَقَالَ وَالَّذِينَ مَعَهُ* *he and those who were with him said* ('Tab. i. 2449, l. 2). If, however, the verb has a pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as *أَكْرَمْتُكَ وَزَيْدٌ* *I and Zaid have shown thee honour*; *جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ* *gardens of everlasting rest, into which they shall enter and those who are righteous*.—This form of expression may be varied by repeating the verb after *وَ*, but even then the separate pronoun is still usually employed; as *حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ*.

\* [Sometimes there is hardly any difference between this construction and that with *وَالْمَعِيَّةِ* (§ 37), e.g. 'Ibn Hišām, 318, l. 11 *وَكُنَّا وَأَصْحَابًا لَنَا فَارْقُوا أَلْدَى... كَفُوجَيْنِ* *we and some of our comrades who left the right path became like two parties, where* *كُنَّا نَحْنُ* *would convey the same meaning. R. S. We may add here that it is usual to say *وَزَيْدًا سِرْتُ* rather than *وَزَيْدٌ*, but *وَعَمْرًا سَارَ زَيْدٌ وَعَمْرُو*]*

A **178.** If a substantive be connected by **وَ** with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as **وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ** *and keep away from me and my sons our worshipping idols*; **أَجْلَاهُ وَقَوْمَهُ** *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word **إِيَّاهُ** (Vol. i. § 188) or to the repeated verb; as **وَأَيَّاهَا**, or **فَقَتَلَهُ وَقَتَلَهَا**, *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as **رَأَيْتَكَ وَزَيْدًا** *I saw thee and Zaid*; **فَقَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ** *he killed him and those of his family who were with him*, or **فَقَتَلَهُ هُوَ وَمَنْ النَّحْ**, or **فَقَتَلَهُ وَمَنْ النَّحْ**.

**179.** If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; as **كِتَابُكَ رَبِّكُمْ وَرَبُّ آبَائِكُمْ** *your and your fathers' Lord*. The form **وَزَيْدٌ**, *thy book and Zaid's*, is of rarer occurrence, except with the suffixes of the third person, as **إِتِّفَاقُهُ هُوَ وَأَخِيهِ** *his and his brother's agreement*. If a substantive be connected by **وَ** with the pronominal suffix of a preposition, the preposition must be repeated; as **بِي وَلِأَخِيهِ** *to me and his brother*. This rule is occasionally violated in poetry, D scarcely ever in prose; as **فَقَدَّ حَابٌ مَنْ يَصْلَى بِهَا وَسَعِيرَهَا** *and balked is he who is scorched by it (war) and its flame*; **فَأَذْهَبَ فَمَا بِكَ وَالْأَيَّامُ** *be off then, for there is nothing strange in thee or the times*.

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as **بَنُو آلِهِكَ وَبَنَاتُهُ** *the king's sons and daughters*. On an exception see § 78, rem. b; it is common in later prose writers, as **مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ**

*Moses mentions (by name) the sons and grandsons of Adam, for* **أَطِيبُ نَوْمَةٍ وَأَطِيبُ نَوْمَةٍ** *a most pleasant and sweet slumber, for* **أَطِيبُ نَوْمَةٍ وَأَحْلَامًا**.

**180.** The negative particle **لَا**, when it follows **وَ**, connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as **لَمْ يَبْقَ أَبِي وَلَا أُمِّي** *neither my father nor my mother remains alive*, where **وَلَا** is equivalent to **وَلَمْ يَبْقَ**; **لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ** *ye have not known, nor your fathers*; **لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا** *if God had pleased, we would not have given Him companions, nor our fathers*. If the two nouns be both separate words, **لَا** is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as **مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ** *there has been neither combat nor dispute between us*.—Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative **لَا** with the conjunction **وَ**; as **مَا أَمْكِنُنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا** *it was impossible for me to do anything or to conclude anything*, where **وَلَا** is equivalent to **وَمَا أَمْكِنُنِي أَنْ**.

**181.** When two verbs, connected by **وَ** and referring to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as **بَغَى وَأَعْتَدَا عَبْدَاكَ**, or **بَغَى وَأَعْتَدَى** *thy two servants acted insolently and with violence*; **يُحْسِنُ** *thy two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find **بَغَى عَبْدَاكَ وَأَعْتَدَا**, **يُحْسِنُ ابْنَاكَ وَيُسَيِّئُ**. It is called by the grammarians **فِي التَّزَامِ** *the conflict in regard to government*. Some further illustrations of it are given in the remarks.





- A 182. The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the
- B two clauses themselves.—The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. **سَجَدَ فَأُطَالَ** *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of **أُطَالَ السُّجُودَ**, as we may also say (see § 140).

183. The particle **وَ** in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

- (a) The clause descriptive of the state is nominal; as **قَامَ زَيْدٌ وَهُوَ بَاكِ** *Zaid rose up weeping*; **عَادَ إِلَى وَهُوَ مَضْقُوعٌ** *he returned to me beaten*; **جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخَرَّقَةُ الثِّيَابِ بَاكِئَةً** *she came from his house with her clothes in tatters, crying*; **انْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ النَّاسِ وَهُوَ حَيٌّ** *two generations of men passed away in his time, whilst he still lived*; **كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا** *like him who passed by a town, falling down upon its roofs* (in ruins, its walls falling in upon its fallen roofs); **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذَهَبَ زَيْدٌ وَعَمَرُو بَاقِي** *Zaid went away, whilst Amr remained*; **وَقَدْ أَغْتَدَى وَالطَّيْرُ فِي كُنَّاتِهَا** *and sometimes I go forth early, whilst*

- the birds are (still) in their nests*, where the circumstantial clause has a distinct subject; **ذَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ** *Zaid went away, whilst Amr was busy*, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without **وَ**, as **أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا** *get ye down, the one of you an enemy to the other*; **جَاءَ زَيْدٌ يَدُهُ** *Zaid came with his hand on his head*; **لَقِيتُهُ عَلَيْهِ جُبَّةٌ وَشِي** *I met him wearing an embroidered coat*; **رَاحُوا عَبَقَ الْلِسْكِ بِهِمْ** *they returned, (whilst) the perfume of musk clung to them*; and even without a pronoun, as **مَرَرْتُ بِالتَّيْرِ قَفِيزٍ بِدِرْهِمٍ** *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham* (for **قَفِيزٌ مِنْهُ** [§ 120, rem. a]).

- (b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by **وَقَدْ**; as **لِمَ تَوَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ** *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle **قَدْ** be not employed, **وَ** must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as **جَاءَ زَيْدٌ يَضْحَكُ** *Zaid came laughing*; **جَاءَ الْأَمِيرُ تَقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ** *the emir came with led horses preceding him* (a very common construction, see § 8, e).

- (c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by **وَلَمْ**, or the Imperfect Indicative, preceded by **وَمَا**; as **أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ** *or has said, 'Something has been revealed to me,' whilst nothing has been revealed to him*; **وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ** *but they deceive only themselves, without knowing it*. In this case **وَ** is often dropped; as **فَاتَّقَلَّبُوا فِي نَفْسِهِمْ سَوَاءً** *they turned over in their hearts, without knowing it*.



- A أَنْفُسَهُمْ يَظْلِمُونَ *and they did not injure us, but they injured themselves*;  
لَا صَلَاحَ لَهُمْ شَيْءٌ مِنْ عَمَلٍ إِلَّا عَلَيْهِمْ جُزَاءٌ *for he neither believed nor*  
*prayed, but deemed (the truth) a lie and turned away*; يَلُومُونََنِي فِي *my reproachers blame me*  
*for loving Lailā, but I am deeply smitten with love for her* (عَمِيدُ  
in rhyme for عَمِيدُ);  
B إِنَّ آتِينَ زُرْقًا، لَا تَخْشَى بَوَادِرُهُ لَكِنَّ وَقَائِعَهُ فِي *no errors of sudden passion are feared in 'Ibn Zarkā,*  
*but his onslaughts in battle are looked for (with dread). When*  
*introducing a nominal clause, لَكِنَّ requires the subject to be put in*  
*the accusative (see § 36), whereas لَكِنَّ leaves it in the nominative; as*  
*and Solomon was not un-*  
*believing, but the devils were unbelieving; لَكِنَّ الظَّالِمُونَ آيَوْمَ فِي*  
C ضَلَالٍ مُبِينٍ *but the evildoers are to-day in manifest error.*

REM. لَكِنَّ and لَكِنَّ are said to be used لِلِاسْتِذْرَاكِ *to rectify or*  
*emend (the previous statement).*

- (c) بَلْ is opposed either to a preceding affirmative or negative  
proposition, a command or a prohibition; as قَامَ زَيْدٌ بَلْ عَمْرُو *Zèid*  
*stood up—not so, it was 'Amr*; مَا قَامَ زَيْدٌ بَلْ عَمْرُو *Zèid did not*  
*stand up, but 'Amr (stood up)*; اضْرِبْ زَيْدًا بَلْ عَمْرًا *beat Zèid—no,*  
D 'Amr; لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا *do not beat Zèid, but (beat) 'Amr*;  
مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ *we do not see that ye*  
*are in any way superior to us—nay, we think you liars*; قَالُوا قُلُوبُنَا  
خُلْفٌ *they say, 'Our hearts are uncircumcised'*—  
نَاوَلَتْهُمُ إِلَهُهُمُ *not so! God hath cursed them for their unbelief*; خَلَعُوا عَنْهُ خِلْعَتَهُ  
بَلْ وَثَقَبَ الْحَيَوةُ *they stripped him of his dress, nay, also of the*  
*garment of life*; أَلَا تَرَى أَنَّ رَجُلًا أَمْرًا فَقَالَتْ بَلْ أَمْرًا يَا مَوْلَايَ *art*

*thou a man or a woman? And she said, A woman (lit., not a man, A*  
*but a woman) O my master. Sometimes it is strengthened by the*  
*addition of لَا; as لَا بَلْ زَادَنِي شُغْلًا هَجْرًا وَبَعْدَ and I have*  
*not abandoned thee; no, on the contrary, separation and distance have*  
*increased my love. [In the answer to a disjunctive question لَا بَلْ*  
*and لَا بَلْ deny one member (the first), as لَا بَلْ بَعْدَهُ قَالَ لَا and*  
*whether in my time or afterwards? He said: Nay, but*  
*afterwards* ('Ibn Hišām 10, lines 5 and 3 from below, 11, l. 1, 'Tab. i.  
912, ll. 3, 4, 9). R. S.]

REM. After a negative proposition or a prohibition, بَلْ is said  
to be used لِلِاسْتِذْرَاكِ (see above, b, rem.); after an affirmative  
proposition or a command, لِلِاضْرَابِ *to denote turning away, or*  
*digressing, from what preceded* (عَنِ الْأَوَّلِ).

185. The particle إِنَّمَا is one of the most important in the  
language as a حَرْفُ خَصْرٍ, *particle of limitation or restriction*. It  
stands at the beginning\* of a proposition, and the word or portion of  
the proposition which is affected by it, is always placed, for emphasis'  
sake, at the end (compare § 36, rem. b, d); as إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ  
إِنَّمَا الْوَدَّاعَاتُ لِلْفُقَرَاءِ *the obligatory*  
*alms are only for the poor*; إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ  
إِنَّمَا أَخْشَى سَيْلَ *thou givest birth in thy whole life to only one or two*;  
إِنَّمَا الرَّبَّاءُ فِي *I fear the overflow only of my own streamlet*; [إِنَّمَا  
النَّسِيئَةُ *verily, usury is in the delay of payment*].

186. (a) The most important of the exceptive particles is إِلَّا,  
compounded of إِنْ, *if*, and لَا, *not* (see Vol. i. § 367, e). The exception  
(الْإِسْتِثْنَاءُ) is considered to be of three kinds: (أ) الْإِسْتِثْنَاءُ الْهَائِلُ, in

\* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]





A فَأَنْتُمْ بِرُجُونٍ مِنْهُ شَفَاعَةٌ إِذَا لَمْ تَكُنْ إِلَّا أَنْبِيَاؤُنَا شَافِعُونَ مَا لِي إِلَّا أَنْتُمْ وَأَخَوُكَ نَاصِرٌ أَخَاكَ but conversing with her only doubled my pain (lit. what was in me); but فَأَنْتُمْ بِرُجُونٍ مِنْهُ شَفَاعَةٌ إِذَا لَمْ تَكُنْ إِلَّا أَنْبِيَاؤُنَا شَافِعُونَ مَا لِي إِلَّا أَنْتُمْ وَأَخَوُكَ نَاصِرٌ أَخَاكَ and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; مَا لِي إِلَّا أَنْتُمْ وَأَخَوُكَ نَاصِرٌ أَخَاكَ I have no helper but thy brother; instead of أَخَوُكَ نَاصِرٌ أَخَاكَ.

- B REM. a. If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا الْقَوْمُ; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of مَنْ، and the others are put in the accusative, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا (but إِلَّا زَيْدًا in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا قَرَسًا إِلَّا جَمَلًا in the accusative is preferable to the permutative in the nominative.
- D

REM. b. If the repetition of إِلَّا be merely emphatic (لِلتَّوَكُّيدِ)، it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction وَ; e.g. مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا أَخِيكَ وَ; I passed by no one but Zaid—but thy brother, meaning but Zaid thy brother, قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا; إِلَّا زَيْدٌ أَخِيكَ

except Zaid and except Amr, only slightly more emphatic than A لَيْلٍ أَلْتَمَرُ إِلَّا لَيْلَةً وَنَهَارًا وَإِلَّا except Zaid and Amr; إِلَّا زَيْدًا وَعَمْرًا طُلُوعِ الشَّمْسِ ثُمَّ غِيَابُهَا is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting? where the second إِلَّا is a لَفْظٌ or superfluous word, which does not count in the construction; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ where the second إِلَّا is a لَفْظٌ or superfluous word, which does not count in the construction; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for رَسِيمُهُ وَرَمَلُهُ B (شَنْجِكَ by license for شَنْجِكَ, but others read شَنْجِكَ).

REM. c. The exception after إِلَّا may also be expressed by a sentence, which may be introduced by وَ، أُنْ، وَقَدْ، etc.; as مَا أُرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ We have never sent a prophet to any city without our afflicting its people with adversity and trouble; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا but He knows it; مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ I have seen no one than whom Zaid was not better; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ do not die then unless ye be Muslims; مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي there is no emotion in thy heart but there is a stronger one in mine; فَلَمْ أَتْبَثْ إِلَّا وَجَارِيَّتِي قَدْ أَقْبَلَتْ and I had not waited long but my girl came up; وَقَدْ جَاءَتْ مِنْ عِنْدِهِ before I was aware (of it), she had come from his house; فَمَا حَلَلْتَهَا إِلَّا and before I had unloosed it (my foot), the man D was gone; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ can they expect but that God should come to them overshadowed by clouds? The phrase إِلَّا فَعَلْتَ (بِاللَّهِ) I beseech thee by God to do (it)\*, is explained by مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ I beg

\* [Properly I remind thee of God, therefore وَاللَّحْمَدُ لِلَّهِ I remind thee of God and the ties of relationship is often = I beseech



- A *except the allowability of placing it first*; مَا عَدَا *I have tasted all kinds of sweetmeats, except the habīs.*—When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبُ الْكُوفِيِّينَ خَلَا الْفِرَاءِ أَنَّهَا تَعْمَلُ and the opinion of the Kūfis, except *el-Farrā*, is that it governs in the same way as *lāisa*; وَمَا حَوْلَ خَمْسَةِ آلَافٍ مِنَ الْمُسْلِمِينَ and about 5000 Muslims and *Metāwila* and Jews, besides the women and children; لَا خَلَا اللَّهُ لَا بَسْتُ الْمَلَائِكَةِ *saving God, I have no hope but in thee*; وَأَنَا خَلَا السَّوَادِ *I have worn all sorts of splendid garments, except black*; وَأَبْنَا حَيْهَرَةً وَأَسْرًا عَدَا الشُّمَطَاءِ وَالطِّفْلُ الصَّغِيرُ *we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.*—These words may of course, like غَيْرَ, إِلَّا, and بَوَى, be followed by a clause commencing with أَنْ or اَنْ; as خَلَا أَنْ إِنْ تَجْعَلَ الْفِعْلَ لِلِاسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا 'in turns the verb into a future, though it be (in form) a past; خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ التَّكْرَةِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it. This is also the ordinary construction of بَعْدَ (rarely مَعْدَ), used in an
- D *as*; اِسْتِثْنَاءُ مُنْقَطِعٍ; زَيْدٌ كَثِيرُ أَمْوَالٍ بَعْدَ أَنَّهُ بَخِيلٌ *Zaid is wealthy, but he is stingy*; أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ بَعْدَ أَنِّي مِنْ قُرَيْشٍ *I have the purest pronunciation of the letter dād, but I am of Quraysh, and I was put out to nurse among the Banū Sa'd 'ibn Bəkr* (words of the Prophet).

(d) حَاشَى (lit. *he excepted*\*) or حَاشَا, rarely حَاشَ and حَاشَى, is

\* [That حَاشَى is originally a nomen verbale, and not a verb, as

construed with the genitive [or with لِ] or the accusative; as أَحْسَنْتُ A إِلَى الْأَكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ *I have benefited the high and the low, except the family of Barmak*; حَاشَا أَبِي ثَوْبَانَ إِنَّ بِهِ ضَرًّا عَنِي *except Abū Taubān,—verily he is sparing of abuse and foul words*; حَاشَى قُرَيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ بِالْإِسْلَامِ *except Quraysh, for verily God hath given them the superiority over all creation through el-Islām and the (true) religion*; اللَّهُمَّ اغْفِرْ B لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانِ وَأَبَا الْأَضْبَعِ *O God, pardon me and those who hear, except Satan and Abū 'l-Aṣḡaḡ.* It is rarely preceded by مَا; as أُسَامَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى (حَاشَى) فَاطِمَةَ *Usāma is the dearest of mankind to me, except Fāṭima* (words of the Prophet); and as regards mankind, except Quraysh, we are the noblest of them in deeds.

[REM. حَاشَى اللَّهِ in Kor'an xii. 31 and 51 is an expression of C wonder at the power of God, like سُبْحَانَ اللَّهِ; used by later writers in the sense of اللَّهُ مَعَاذَ اللَّهِ *God forbid! God keep us!* حَاشَاكَ or حَاشَى لَكَ means *saving you, you excepted.*]

(e) لَا يَكُونُ and لَيْسَ are also occasionally used, in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as قَامَ الْقَوْمُ لَيْسَ زَيْدًا, or لَا يَكُونُ زَيْدًا. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes D we may say لَيْسَكَ, (لَيْسَ إِيَّايَ) لَيْسَى (as well as لَيْسَنِي) since إِذْ ذَهَبَ الْقَوْمُ الْكَرَامُ لَيْسَى [comp. Vol. i. § 182, rem. a]; e.g. لَيْتَ هَذَا اللَّيْلَ شَهْرٌ لَا نَرَى *the noble have departed, except me*; لَيْتَ هَذَا اللَّيْلَ شَهْرٌ لَيْسَ إِيَّايَ وَإِيَّاكَ وَلَا نَخْشَى رَقِيبًا *would that this night*

the school of el-Kūfa taught, has been proved by Fleischer, *Kl. Schr.* i. 405, 462 seq.]

A *were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy; مَا وَصَفَ لِي أَحَدٌ فِي الْجَاهِلِيَّةِ* no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) *il-'Islām, but I found him inferior to the description, save thee* (words of the Prophet to Zaidū 'l-Hail).

(ف) *عَظِيمًا لَا سِوَاهُ* especially, above all (see Vol. i. § 364, e), may be

B construed either with the nominative or the genitive; as *وَهِيَ كَنِيسَةٌ* and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; *وَلَا سِوَاهُ يَوْمَ بَدَارَةِ جُلْجُلٍ* but especially a day in the valley of *Ġulḡul*. The word *سِوَا* is the accusative of the noun *سِوَا* an equal (see § 39), and, if the construction with the  
C genitive be adopted, *مَا* is regarded as redundant (compare § 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by *وَ* or *قَدْ* (compare a, rem. c), [or a conditional (temporal) sentence introduced by *إِنْ* or *إِذَا*], follows *عَظِيمًا لَا سِوَاهُ* especially in thy presence; *لَا سِوَاهُ بِحَضْرَتِكَ* take care to bear insults patiently, especially from fools; *عَظِيمًا وَلَا سِوَاهُ وَأَنْتَ فِي رِيِّ الْخَلِيفَةِ وَبَنِيهِ* especially since thou art in the garb of the caliph and his dress; *لَا سِوَاهُ وَقَدْ أَغْدَقَ الظُّلَامُ* especially as the shadow of darkness has fallen; *إِنْ زَيْدًا كَرِيمًا وَلَا سِوَاهُ إِنْ (إِذَا) أَتَيْتَهُ مُصَلِّيًا* verily Zaid is generous, especially if thou come to him whilst he is engaged in prayers]. Later writers incorrectly use *عَظِيمًا*, without *لَا*; as *هَذَا مَعَ مَزِيدٍ إِحْسَانِهِ* this, notwithstanding his excessive kindness to him, especially in time of dearth.

## 6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle *فَ* at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by *إِذَا*], when the conditional particle of the protasis either cannot B exercise any influence upon the apodosis, or is not required to do so\*. This is the case—

(a) When the apodosis is a nominal sentence; as *إِنْ قُلْتَ هَذَا* if thou sayest this, thou art one of the unbelievers; *إِنْ تَفْعَلُوا فَإِنَّهُ* if he be disobedient, woe to him! *إِنْ عَصَى فَوَيْلٌ لَهُ* if ye do, it will be a crime in you (lit. attacking to you); *إِنْ كُنتُمْ فِي رَيْبٍ مِنْ رَبِّهِ فَإِنَّا خَلَقْنَاكُمْ* if ye are in doubt about C *أَيَّ مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ* by whichever (name) ye call (upon Him), His are the best names. *إِذَا الْكَرَى لَمْ يَدْنَسْ مِنَ اللَّوْمِ عَرَضُهُ فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلٌ* when a man's honour is not sullied by meanness, every coat he wears is becoming to him.] In this case, after a conditional *إِنْ* or *إِذَا*, we may substitute for *فَ* the so-called *الْفَجَائِيَّةُ* (see Vol. i. § 368, rem. e), as *وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ* D and if evil befall them for what their hands have previously wrought, lo they despair; provided always that the nominal sentence does not partake of the nature of an imperative (as in the above *فَوَيْلٌ لَهُ*), and is not introduced by a negative or *إِنْ*.

\* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called *الْفَجَائِيَّةُ*. Comp. Fleischer, *Kl. Schr.* i. 545.]



A [REM. The **ف** is sometimes omitted in poetry, rarely in prose, as **قَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بَدَّ أَنَّهُ سَيَعْلَقُهُ حَبْلُ النَّبِيَّةِ فِي الْغَدِ** *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow*; **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** *and when they are angered, they forgive*; **وَأِنْ نَجَوْثُ كَفَاً لَا وَزَرَ وَلَا أَجْرَ إِنِّي** *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (b) When the apodosis is a verbal sentence, but the verb is a **مَاضٍ جَامِدٍ** or defective perfect (without imperfect or **مَاضٍ**), such as **لَيْسَ** *he is not*, **عَسَى** *perhaps he is*, **نِعَمَ** *how good is*, and the like; e.g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ** *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*; **إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ** *if ye give alms openly, it is well.*

(c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, follow me*; **مَنْ شَاءَ أَنْ يَحْتَوِيَ أَمَلَهُ جُمْلًا فَلْيَتَّخِذْ** *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, f, at the end.]

D (d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles **سَ**, **سَوْفَ**, and **قَدْ**, or one of the negative particles **مَا**, **لَنْ**, and **لَيْسَ**; as **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** *if he steals, a brother of his has stolen before (him)*; **إِنْ تَسْتَغْفِرْ لَهُمْ** *if thou askest forgiveness for them, God will not forgive them.*

REM. a. If the perfect in the apodosis conveys a promise or threat (§ 1, e), the use of **ف** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **ف** is optional. If **ف** be inserted, **لَا** requires the imperfect indicative after it (§ 17, c, a).

(e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, c); as **إِنْ كَانَ قَبِيضُهُ قَدْ قُدِّمَ مِنْ قَبْلِ فَصَدَقَتْ** *if his shirt is (has been) torn in front, she has spoken the truth.*

[REM. The apodosis of the temporal clause introduced by **لَمَّا**, is, sometimes in old poetry, frequently in later prose, preceded by **ف** (Vol. i. § 366, b, footnote; an example, Vol. ii. § 3, a), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to Tabarī).]

188. The particle **لَوْ** (Heb. **לִּוּ**), which forms hypothetical clauses, and the particle **إِنْ** (Heb. **אִם**), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.*

REM. a. **لَوْ** is sometimes used optatively (compare **لو** *O si, utinam*), as **وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ** *and if thou couldst see (= couldst thou but see) when they are set before their Lord!* **لَوْ يَكْلِمُ الْآدِينَ كَفَرُوا** *had we but a return (to life), then would we keep ourselves clear from them!* **وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا** *and if those who disbelieve knew (= did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces!*\* Especially

\* [According to el-Bèidāwī, as Trumpp p. 354 observes, **لَوْ** has

- A after **وَدَّ** to love, wish, like; as **يُودُّ أَحَدُهُمْ لَوْ يَعْمَرُ أَلْفَ سَنَةٍ** *one of them would fain be kept alive a thousand years*; **وَدَّتْ طَائِفَةٌ** *a party among the people of the Book would fain lead you astray*.

REM. b. Before nominal clauses **لَوْ** **أَنَّ** is [generally] used instead of **لَوْ**; as **لَوْ أَنَّ النَّاسَ سَمِعُوا** *if the people had heard*;

- B **لَوْ أَنَّكَ دَعَوْتَنِي إِلَى غَيْرِ ذَلِكَ** *if thou hadst asked me to do something else than this*; **لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا** *it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space*. [Examples of the omission of **أَنَّ** are **لَوْ ذَاتُ** *and if a bracelet-wearing (lady) had struck me*; **لَوْ أَنَّتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي** *if you possessed the treasures of my Lord's mercy*.]

- C 189. Sometimes the two particles **إِنْ** and **لَوْ** are combined (compare the Aram. **ܐܢܝܢܐ**, **ܐܢܝܢܐ**); as **لَوْ حَاوَلَ أَمِيرٌ** *and by my life, if the Commander of the Believers sought to recompense thee*; **لَوْ أَنَّ يَلْزَمَ إِنْ لَوْ** *we do not concede the necessity of this, for it is necessary only if it be thus (and thus)*; **لَوْ أَنَّ الْكَاتِبَ إِنْ لَوْ كَانَ فِي طَيِّ كِتَابِهِ** *because of which (longing) the writer would fain be in the inside of his own letter*.

190. The particle **لَوْ** is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 861, c, γ) like **فَ** to that of conditional sentences; as **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبِيدِي لَأَعْتَقْتَهُمْ** *if all mankind were*

here its hypothetical meaning, the apodosis **لَوْ لَأَسْتَعْجَلُوا** (*verily they would not ask for speed*) being omitted (§ 4, rem. a.)]

*my slaves, I would set them free*\*. The employment of this particle **لَوْ** is, however, unlike that of **فَ**, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لَوْ** before a negative apodosis of this sort introduced by **مَا**, as **لَوْ قَتَلْتُ عَلَى جَمِيعِ الْأَقَالِيمِ لَمَّا وَجَدْتُ لَهَا شِثْلًا** *and if thou didst search all climes, thou wouldst never find any one like her*; but it is never prefixed to **لَمْ**, in order to avoid the cacophony produced by the repetition of the letter *l*.

\* [Sometimes **لَوْ** is preceded by **إِذَا** then, in that case, e.g. Kor'an xvii. 102.]

## PART FOURTH.

### PROSODY\*.

#### I. THE FORM OF ARABIC POETRY.

##### A. THE RHYME.

A 191. Poetry (الشعر) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umayyad dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

\* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works:

- Samuelis Clerici علم العروض والقوافي scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta B (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, كتاب محيط الدائرة في علمي العروض والقافية (Beirût, 1857); and to the كتاب مجموع of Buṭrus ʿl-Bistānī (Beirût, 1854), and to the كتاب فنون العرب of Nāsif ʿl-Yāzīgī (2nd edit., Beirût, 1869); and Ibn Kēisan's كتاب تلقيب القوافي, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. Such poems A are called *kaṣīdas*, قصيدة, collect. قصيد, plur. قصائد; whereas a mere fragment, consisting of only a few verses, is termed *قطعة*, plur. قطع, also مقطعات. A poem, the special object of which is the eulogy of an individual or a tribe, is named *مدائح*, plur. مدائح; a satire, هجاء or هجعة, plur. أهاجي; an elegy, رثاء, or مرثية, plur. مرثيات; and a poem in the metre *ragèz* (see § 204), أرجوزة, B plur. أغاني. Verses set to music are termed *أغنية*, plur. أغاني.

REM. Rhyme without metre or measure (وزن) does not constitute poetry, but merely *rhymed prose*, سجع.

192. Each verse, بيت (lit. *tent, house*), plur. أبيات, consists of two hemistichs, termed *مضرع* or *مضرع* (*one half of a folding-door*), plur. مضارع and مضارع, or شطر (*a half*), pl. أشطر and شطور. The C first of these hemistichs is called *الصدر* (*the breast*), and the second *العجز* (*the rump*).

193. The rhyme, القافية, plur. القوافي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kaṣīda* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

*Théorie nouvelle de la métrique Arabe*. Compare, however, Prof. D M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: *الفنون السبعة*. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaṣṣaḥ genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and has just published "Das Arabische Strophengedicht, I. Das Muwaṣṣaḥ."

A whole poem. The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِّي, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَّى to bind fast).

Hence a *ḡasida*, of which the *rawī* is the letter *l* is called قَصِيدَةٌ

B لَامِيَّة; ر, رَائِيَّة; ت, تَائِيَّة; and so on.

REM. The letters ا, و and ي cannot be employed as *rawī*, when they are (a) long vowels, e.g. غَزَا, كِتَابِي; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. تَقْتُلِي, أَقْتُلُوا, يَقْتُلُوا (unless they form a diphthong with a preceding fetha, e.g. اِرْضَى, رَمَوْا); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns هُوَ, هِيَ, and هَا. The same remark applies to the *tənwin*, and to the letter ن of the second energetic form of verbs; as also to the letter ة, when it is not radical, as in رَحْمَةً for رَحْمَةٌ, كِتَابَةً for كِتَابَةٌ (pausal form for كِتَابِي or كِتَابِي). The ة of the pronouns هُوَ and هَا may, however, be used as *rawī*, if preceded by a long vowel; e.g. عَصَاهَا, عَصَاهُ.

C 195. The loose *ḡafiya* (see § 193) terminates in what is called اَلصِّلَةُ, the annex or appendix to the *rawī*, which may be either a long vowel (i.e. اَ, اِ, اُ, or اَو), or the letter ة, preceded by one of the short vowels (هَ, هِ, هُو).

REM. a. We say "a long vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ي are frequently omitted, even where they are always written in prose; e.g. وَيَدِي for وَيَدِي, and my hand; صَنَعُ for صَنَعُوا or صَنَعُوا, they made.

REM. b. If the letter ة has a long vowel after it, as in the A suffix pronouns هَا, هِ (= هِيَ), هُو (= هُو), the letter of prolongation, ا, or ي, is called اَلْخُرُوجُ, that which goes beyond (the *fila*); as in مَوَكِبَهَا, تَعْصِيهَا (= تَعْصِيهَا), نَعْلَيْهَا (= نَعْلَيْهَا).

REM. c. Both *fila* and *horūf* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B *ḡafiya* (whether loose or fettered). These are named اَلتَّاسِيسُ, اَلدَّخِيلُ, and اَلرَّدْفُ.

(a) اَلتَّاسِيسُ, or the foundation, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلُ, stranger or guest. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, C in a verse ending with the word تَامِرُ, the ر is the *rawī*, the long vowel ا the *ta'sis*, and the م the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَابُّرُ, where the *dahīl* is ي, though the other parts of the *ḡafiya* remain unchanged. The same rule holds when the *ḡafiya* is loose, instead of fettered, as in اَلْوَابِرُ and اَلْوَابِرُ (where the *dahīl* is in the one case م, and in the other ت), or اَلْبَاطِلَةُ D and رَوَّاحِلُهُ.

(b) The رَدْفُ, or what rides behind, is the technical name given to one of the letters of prolongation ا, ي or و, when it immediately precedes the *rawī*; as in the words اَلْجَنَاحَانِ, اَلْجَنَاحَانِ, اَلْجَنَاحَانِ. The long vowel ā remains invariable, but the poet may use ī and ū indifferently; قَرِيحُ is regarded as rhyming with جَمُوحُ, بَرِيْقُهُ with طَرُوبُ, سَوْقُهُ with طَرُوبُ, مَشِيْبُ.



- A REM. *a*. Strictly speaking, the *rawi* and the *ta'sis* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هِىَا, and of a pronominal suffix preceded by a preposition, as لَهَا, لِيَا (for لِي or لِيَا).

REM. *b*. When the *kāfiya* is unaccompanied by either a *ta'sis* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُرَدَّفَةٌ or مُؤَسَّسَةٌ.

- B 197. The vowels which accompany the *kāfiya* are also designated by peculiar names.

(a) The *maḡrā*, الْمَجْرَى, is the vowel which follows the *rawi* in the loose *kāfiya*; e.g. ā in سَارَا (for سَارَ), ī in بَعْضِ, ū in سَلَكُوا or الْقَلْبِ. It is, strictly speaking, invariable.

(b) The *naḡāḍ*, النَّغَاضُ, is the vowel between the letter *a*, as *ṣila*, and the *horūḡ* (see § 195, rem. *b*); e.g. fetha in مَوْكِبَهَا, kèsra in

- C تَعْصِيهِ (= تَعْصِي), and ḍamma in نَعْلَلُهُ (= نَعْلَلُو). It is, of course, invariable.

(c) The *taufīḥ*, التَّوْفِيحُ, is the vowel which immediately precedes the *rawi* in a مُجَرَّدَةٌ, e.g. fetha in فَجَبَرُ (for فَجَبَرَ), and kèsra in أَفَرُ (for أَفَرُ); or separates it from the *dahil* in a مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. kèsra in تَامِرُ (for تَامِرُ) or وَأَتَوَاتِرُ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ.

- D The 'ishbā' ought, strictly speaking, to be invariable; whereas, in the *taufīḥ*, the vowels ḍamma and kèsra may be interchanged, as in أَفَرُ, for أَفَرُ, and صَبْرُ, for صَبْرُ (compare the case of و and ى as *ridf*, § 196, *b*).

REM. The *taufīḥ* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّفَةٌ (as الْمَطَاعُ, قَرِيحُ, اللَّيْلُ); but it is not necessary in a loose *kāfiya*, as الْقَدْرُ, الْقَدْرُ.

(d) The *rass*, الرَّسُّ, is the vowel which accompanies the letter, A preceding the *ta'sis* (see § 196, *a*). It can, of course, be none but fetha.

(e) The *ḥaḡw*, الْحَاوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, *b*). It is either fetha, kèsra or ḍamma, according as the *ridf* is ا, ى or و; but the vowel fetha before و or ى (وِى, ىِى) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two\*; viz. مُتَوَاتِرٌ, مُتَرَادِفٌ, مُتَدَارِكٌ, مُتَرَاكِبٌ, and مُتَكَوِّسٌ.

(a) The *mutarāḍif* is where there is *no* moving letter between the two quiescents,—in other words, a fettered *kāfiya*, in which the *rawi* C is preceded by a *ridf*; as جَنَاحَانُ, يَحُولُ, قَرِيحُ, اللَّيْلُ, نُونَيْنِ. It is of comparatively rare occurrence.

(b) The *mutawātir* is where *one* moving letter intervenes between the quiescents; as ظَلِيمٌ (= ظَلَمِي), سَحَرٌ (= سَحَرُو), شَيْبَانَا, جَمِيلٌ, طُنُونِي (= جَمِيلُو).

(c) The *mutadārik* is where there are *two* moving letters between D

\* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *ḡazm* is often called سُكُونٌ. See Vol. i. § 4, rem. *b*, and § 9, with rem. *a*.

A the two quiescents; as هَيْكَلِي (= هَيْكَلِي), يَنْزُورَهَا, (الْمَبَاسِلُ) (= الْمَبَاسِلُ), أَلْمَلْتَبِيبُ, قَدْ ظَلَمَ.

(d) The مَتَرَاكِبُ is where there are three moving letters between the quiescents; as قَدْ حُسِدُو, (= وَضِيي), عَلَى وَصِيرٍ, وَلَا فَرَقَا.

(e) The مُتَكَوِّسُ is where there are no less than four moving letters between the two quiescents, as in the half-verse قَدْ جَبَرَ الدِّينَ. God has healed the (true) religion, and it has become whole. This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five, viz. اَلْإِطَاءُ, اَلْإِكْفَاءُ, اَلْإِفْوَاءُ, اَلْسِنَادُ, اَلتَّضْمِينُ or اَلتَّشْمِيرُ.

C (a) The *sinād*, اَلْسِنَادُ, consists in a certain change of the vowels called اَلتَّوْجِهُ, اَلْإِشْبَاعُ, and اَلْحَذُّ. (α) In the *tauḡīh*, kèsra and ḍamma may freely interchange, but the use of fèṭḥa to rhyme with either is a *sinād* (see § 197, c). 'Imru'ū l'Qais, for example, commits this fault in rhyming قَرَّ (قَرَّ) with أَفَرَّ and صَبَرَّ. (β) In the 'isbā', the same fault is exemplified by rhyming جَانِبُ with يَتَجَانِبُ, or قَالِقَوَارِغُ with اَلتَّدَافِعُ. (γ) In the *ḥadw*, ī may be interchanged with ū (see § 196, b), and ai with au (e.g. ثَوْبِي may rhyme with بَرِيْبُ); but to rhyme حُمُوسًا with عَيْشًا or قُرَيْشًا is a *sinād*. In the case of the *tauḡīh* and 'isbā', this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of اَلْسِنَادُ is also applied to cases in which a word, having a *riḍf* or *ta'sis* before the *rawī*, is rhymed with one which has not; e.g. تَعَصِي and ثَوْبِي, خَمْسِي and قَوْسِي, تَسْلِي and اَلْعَالِي.

(b) The 'ikwā, اَلْإِفْوَاءُ, is the name given to a change of the A vowel called اَلْجَرِي (see § 197, a); e.g. مُزَوِّد and اَلْأَسُودُ, or تَجُورُ and نَزُورُ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and ḍamma (compare § 196, b, and § 197, c)\*. If, however, the *rawī* is followed by the letter ʾ as *ṣila* (§ 195), any alteration of the *māgrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونَهَا, or اِسْتِقَامَةً with اِسَامَةً, is condemned by all the native critics.

(c) The 'ikfā, اَلْإِكْفَاءُ, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْلُ with اَنْقَيْنُ and عَيْنُ, or صُدُغُ with صُقُغُ, or سَطَا with اَلْعَنَدَا. This is a very grave fault, and carefully avoided by all good poets†.

REM. Many authorities call this change اَلْإِفْوَاءُ, and apply the term اَلْإِكْفَاءُ to the alteration of the *māgrā* (see b).

(d) The 'itā, اَلْإِطَاءُ, is the repetition of the same word in rhyme C in the course of a *kaṣida*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

(e) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected D

\* [The reason is given in the *Agānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ʿn-Nābigha came to Yaṭrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as اَلْقَضِيرُ and شُونَهَا, (Fāṭ i. 89), اِسْتَدِيمَهَا and شُونَهَا, (Lisān i. 137 seq.). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, *التَّضْمِينُ*, or *tadmīm*, *التَّدْمِيمُ*. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ḡn-Nabīḡa says

هُمْ وَرَدُّوا آلِنبَاهَ عَلَى تَبِيمٍ      وَهُمْ أَصْحَابُ يَوْمٍ عَكَاظٍ إِنِّي

*They water their herds at the wells in spite of Tadmīm, and they are the victors on the day of 'Okāḡ; verily I—which is unintelligible,*

B because the *ḡabar* of *إِن* is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ      أَتُبْنُهُمْ بِوَدِّ الصَّدْرِ مِنِّي

*have seen them fight many a good fight, (for which) I reward them with my heart's whole love.*

#### B. THE METRES.

C 200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually *تَفْعِيل*, plur. *تَفَاعِيل*, but as constituent parts of a verse, *جُزْء* (*a part*), plur. *أَجْزَاء*. A certain collocation of feet constitutes a *metre*, *بَحْر* (*a sea*), plur. *أَبْحَر*. To *scan* a verse is expressed by the word *قَطَعَ* (*to cut into pieces*), infin. *تَقْطِيع*. [The last foot of the first hemistich is called *عَرُوض*, that of the second *ضَرْب*.]

D [REM. The constituent parts of a foot are called *سَبَب* (*cord*) consisting of two letters, either *سَبَبٌ خَفِيفٌ* a *movent letter followed by a quiescent letter*, or *سَبَبٌ ثَقِيلٌ* two *movent letters*, and *وَتْدٌ* (*peg*) consisting of three letters, either *وَتْدٌ مَقْرُونٌ* two *movent letters followed by a quiescent letter*, or *وَتْدٌ مَفْرُوقٌ* one *movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called *سَبَبَانِ مَقْرُونَانِ* e.g. *مُتَفَا*

in *مُتَفَاعِلُنْ*, two parts each consisting of a *movent letter* and a *quiescent letter* *سَبَبَانِ مَفْرُوقَانِ* e.g. *مُسْتَفْعِلُنْ* in *مُسْتَفْعِلُنْ*. The common name for *سَبَبٌ* and *وَتْدٌ* is *مَقْطَعٌ* (Gr. *κόμμα*).]

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحَرُ الشَّعْرِ وَهِيَ سِتَّةٌ عَشَرَ بَحْرًا

أَبْحَرُ الْأَوَّلِ الطَّوِيلُ \*

طَوِيلٌ مَدَى الْبَحْرَانِ مَنْ كُنْتُ أَهْوَاهُ      أَذَابَ فَوَادِيَّ وَالتَّصَبُّرُ أَفْنَاهُ  
فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ      وَلَا تَقْتُلُوا أَنْفُسَ الَّذِينَ حَرَّمَ اللَّهُ

أَبْحَرُ الثَّانِي التَّجْدِيدُ \*

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ      يَا لَبَكْرٍ أَنْشِرُوا لِي كَلْبِيَا

أَبْحَرُ الثَّلَاثِ الْبَسِيطُ \*

يَبْسُطُ بِي أُمْدِي أَتَى أَذَاهُنْهُمْ      خَوْفًا مِّنَ الْجَوْرِ لَنَا أَنْ أَعَانَهُمْ  
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ      فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ

أَبْحَرُ الرَّابِعِ الْكَامِلُ \*

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْلِيمَا      لِلْمُجْتَبَى خَيْرُ الْوَرَى تَسْلِيمَا  
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ      صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا

أَبْحَرُ الْخَامِسِ الْوَافِرُ \*

أَوَافِرُ كَيْدٍ شَعْرِي فِي مَزِيدٍ      عَلَى رَغْمِ الْأَعَادِي وَالْحَسُودِ  
مَفَاعِلَاتُنْ مَفَاعِلَاتُنْ فَعُولُنْ      أَلَا بُعْدًا لِعَادِ قَوْمِ هُودٍ





- A **204.** The most common varieties of the *ragʿz* (الرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is  $\cup\cup\cup$  (diiamb), which may be varied in one or two places by the substitution of  $\cup\cup\cup$  or  $\cup\cup\cup$ , and more rarely  $\cup\cup\cup$ . The older poets almost always use this metre as *مَشْطُور*, that is to say, each hemistich (*شَطْر*) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse:

Trimeter acatalectic	$\cup - \cup -$	$\cup - \cup -$	$\cup - \cup -$
	$\times \cup \cup -$	$\times \cup \cup -$	$\times \cup \cup -$
„ catalectic	$\cup - \cup -$	$\cup - \cup -$	$\cup - -$
	$\times \cup \cup -$	$\times \cup \cup -$	$\cup - -$
Dimeter acatalectic	$\cup - \cup -$	$\cup - \cup -$	
	$\times \cup \cup -$	$\times \cup \cup -$	
„ catalectic	$\cup - \cup -$	$\cup - -$	
	$\times \cup \cup -$	$\cup - -$	

C

**205.** The *sarīʿ* (السَّريْعُ *the swift*) admits in its first and second feet the same variations as the *ragʿz*. Its normal form is

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
$\times\cup\cup$	$\times\cup\cup$	$\cup\cup\cup$	$\times\cup\cup$	$\times\cup\cup$	$\cup\cup\cup$

but  $\cup\cup$  is frequently substituted for  $\cup\cup$  at the end of the second hemistich. The use of final  $\cup\cup$  in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes  $\cup\cup\cup$ .

**206.** The *kāmil* (الْكَامِلُ *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
----------------	----------------	----------------	----------------	----------------	----------------

but we frequently find it catalectic

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
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The omission of another syllable, so as to convert the last foot of the

verse into  $\cup\cup$ , is more rare, though sometimes even both hemistichs A are shortened in this way.

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$

The normal form of the dimeter is

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
----------------	----------------	----------------	----------------

It is sometimes used as catalectic ( $\cup\cup\cup$  for  $\cup\cup\cup$  in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable B

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
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in which case it is said to be *مُرْقَلٌ* *having a train*.

**207.** The basis of the *wāfir* (الْوَافِرُ *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed,  $\cup\cup\cup$ . It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become C

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
----------------	----------------	----------------	----------------	----------------	----------------

The dimeter has the form

$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
----------------	----------------	----------------	----------------

for the last foot of which there may be substituted  $\cup\cup\cup$ ; but these two forms are not used indiscriminately in the same poem.

**208.** Of *antispastic* metres there is only one, namely the *hazḑg* (الْهَزَجُ *the trilling*), which consists in a single repetition of  $\cup\cup\cup$  (antispast), varied by  $\cup\cup\cup$ . It may be either catalectic or acatalectic. D

Acatalectic	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
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Catalectic	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$	$\cup\cup\cup$
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**209.** The *amphibrachic* metres are three in number, *mutḑķarib*, *ṭawīl*, and *muḍārīʿ*.

**210.** The basis of the *mutḑķarib* (الْمُتَدَكِّرِبُ *the tripping*, lit. *taking short steps*) is  $\cup\cup\cup$  (amphibrachys), for which may be substi-

A tuted ◡--◡. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

## Acatalectic

B ◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | ◡-◡

## Catalectic

◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | ◡-◡

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ◡--◡.

◡-◡ | ◡-◡ | ◡-◡ | ◡-◡ || ◡-◡ | ◡-◡ | ◡-◡ | -

C 211. The *ṭawīl* (الطَوِيل *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ◡-◡ and ◡-◡-◡, for the first of which may be substituted ◡--◡, and for the second ◡--◡-◡. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than ◡-◡-◡. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ◡-◡-◡.

## Acatalectic

D ◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡ || ◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡

## Catalectic

◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡ || ◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡

In the acatalectic verse, the last foot is also changed into ◡--◡-◡.

◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡ || ◡-◡ | ◡-◡-◡ | ◡-◡ | ◡-◡-◡

212. The *muḍārī* (المُضَارِع *the similar*\*) is one of the rarest

\* Namely, to the *muḡtatt* (§ 223), as may be seen by adopting another mode of scansion, ◡-◡-◡ | ◡-◡-◡ || ◡-◡-◡ | ◡-◡-◡.

metres, and not employed by any early poet. Each half-verse consists 'A of ◡-◡ and ◡-◡-◡, with a single syllable appended, and the two generally rhyme with each other, as in the *ragʿz*. For ◡-◡ may be substituted ◡--◡, and for ◡-◡-◡, --◡-◡; but both changes must not take place together. Consequently the entire verse is

◡-◡ | ◡-◡-◡ | - || ◡-◡ | ◡-◡-◡ | -

213. The *anapaestic* metres are likewise four in number, namely, the *mutḍārīk*, *bəṣīṭ*, *munsariḥ*, and *muḡtadab*.

214. The *mutḍārīk* (المُتَدَارِك *the continuous*) is one of the rarer B and later metres\*. The basis is ◡-◡-◡ (anapaest), which is convertible into ◡-◡ or --◡. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرْقَل (see § 206).

Trimeter ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ || ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡

Tetrameter ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ || ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡

215. The *bəṣīṭ* (البَسِيط *the outspread*) is a favourite metre with C the older poets. Its base consists of ◡-◡-◡ and ◡-◡-◡, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, ◡-◡-◡ may be converted into --◡-◡, and occasionally into ◡-◡-◡, or even ◡-◡-◡, though these changes are very rare indeed in the second place. ◡-◡-◡ may be changed in the first place into ◡-◡, but either remains unaltered in the second, or becomes --◡. Hence arise the following forms of the tetrameter.

◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ || ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is ◡-◡-◡.

Acatalectic ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡ || ◡-◡-◡ | ◡-◡-◡ | ◡-◡-◡

\* [In the *Muḡtatt* the name of this metre is pronounced *mutḍārīk* i.e. *the supplied*, so called because it was ignored by ʿAl-Ḥalīl and afterwards supplied by ʿAl-ʿAḥfāʿ.]



- A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, --- may be substituted for the last ∪ ∪ ---, and in the catalectic -- for ∪ ∪ --.

Acatalectic ∪ ∪ --- | ∪ ∪ --- | ∪ ∪ --- || ∪ ∪ --- | ∪ ∪ --- | ∪ ∪ ---

Catalectic ∪ ∪ --- | ∪ ∪ --- | ∪ ∪ --- || ∪ ∪ --- | ∪ ∪ --- | ∪ ∪ ---

222. The *muḡtett* (الْمُجْتَتِ) the *docked* or *amputated* has the same base as the *ḥafif*, but with the order of the component parts reversed, namely ∪ ∪ --- | ∪ ∪ ---. The changes which the feet may respectively undergo, are also the same as in the *ḥafif*. It is used only as dimeter acatalectic.

∪ ∪ --- | ∪ ∪ --- || ∪ ∪ --- | ∪ ∪ ---

- [REM. The three metres *muḡdārī* (§ 212), *muḡtadab* (§ 217) and *muḡtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ḥl-Halil (Guyard, pp. 168, 272 seq.)]

## II. THE FORMS OF WORDS IN PAUSE AND IN RHYME.

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التَّسْجِيعُ or التَّسْجُوعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَاءَ زَيْدٌ, instead of زَيْدٌ; مَرَرْتُ, instead of مَرَرْتُ; رَأَيْتُهُ, for رَأَيْتُهُ; ضَرَبْتُ الرَّجُلَ, for بَزَيْدٍ. But in poetry it constantly happens that the vowel is retained as long, the tənwin of the noun disappearing at the same time; e.g. وَبِهِمْ شَبَّ أَتَارٌ whilst fire is kindled among them; فَيُ

مَحَلٌ in a time of sterility, for مَحَلٌ. In this case, the final A vowel fetha is invariably accompanied by an ḥlif; e.g. قَرَأَ قَوْمٌ أَلْضَرْبَ as a people strike, who can strike well, for أَلْضَرْبَ; يَغْنُونُ إِيَّاهُ him they mean, for يَغْنُونُ.

REM. It is even allowable to double the final consonant after the elision of the vowel, as أَلْجَمَلُ, for أَلْجَمَلُ (أَلْجَمَلُ); provided always that the penult letter has a vowel, B and that the final letter is neither ḥlif with hēmiza (as أَلْخَطَأُ) nor ḥlif maḡsūra (أَلْقَتَى, أَلْعَصَا).

225. The accusative termination اُ generally becomes اِ, both in prose and poetry, though it occasionally disappears, like the short اِ, as أَصْبَحَ كَثِيبٌ he was deeply grieved, for كَثِيبًا (i.e. كَثِيبًا). The termination نُنْ or اِ in the Energetic of verbs, and in the particle إِذْ or إِذْنٌ is also changed into ā; but نُنْ in the plural of the C Energetic becomes نُونٌ.

REM. The Benū Tēmim [and Ḳais] use نُنْ for اِ, as أَقْلَى عَادِلٌ spare reproach and blame, O fault-finder (عَادِلٌ) for عَادِلًا, and وَالْعِتَابُ for وَالْعِتَابُ.

226. The feminine terminations ة, ة, and ة, become ة, more rarely ة. The same remark naturally applies to ة and ة, D whether masculine or feminine; e.g. حَمْرَةٌ, for حَمْرَةٌ (name of a man). In rhyme, the ة may also be changed into ت, and the final vowel retained as long; e.g. وَأَهْلُكَ بَالِلَوَى فَالْحَلَّتِ whilst thy family are at ḥl-Liwā and ḥl-Hilla, for فَالْحَلَّةِ; وَقَتَاكَ أَلْعَنَاتِ and a liberator of prisoners, for أَلْعَنَاتِ.

REM. a. In this pausal ة the ة is sounded, ah, wherein it







A may find himself obliged, by the exigencies of metre or rhyme (*ضُرُورَةُ الشَّعْرِ* *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (a) the various affections of the letter *l*; (b) irregularities in the use of the *têsid*; (c) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (d) the suppression of the letter *ن* in certain nominal and verbal forms.

B (a) *Affections of the letter 'Elif*.

234. \*Elif with *hêmza* (أ) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the (أَلَا أَبْلَغُ (Vol. i. § 19); e.g. أَلَا أَبْلَغُ convey the news, for أَبْلَغُ, imperat. IV. of بَلَّغَ; وَأَبْشُرُ and rejoice, for وَأَبْشُرُ, imperat. IV. of بَشَّرَ; مُجِئِرُ أُمِّ عَامِرِ he who gave shelter to 'Umm 'Āmir (a name for the C hyaena), for مُجِئِرُ أُمِّ; هَلْ رَأَيْتَ hast thou seen? for رَأَيْتَ; وَرَأَيْتَ one who hates, for رَأَيْتَ; (الْشَّنَّانِ) الشَّنَّانِ; لِيَأْبَى to my end or fate, for لِيَأْبَى; وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَرْمَلًا (لِيَأْبَى) لِيَأْبَى and thou hearest beneath the dust a sound produced by them, for أَرْمَلًا; إِنَّ تَنْصِفُونَا أَرْمَلًا; if ye do us justice, O family of Marwān, we will draw near (to you), for آل (أَل) فِي رُؤُوسِهِمْ on their heads, for رُؤُوسِهِمْ; مَسَاتِي my hurt, for مَسَاتِي, from سَاءَ.

REM. By a double license, the verb رَأَى becomes first رَأَى and then رَأَى, pass. رِئَى [Vol. i. § 176, rem. b]; as مَنْ رَأَى مِثْلَ مَعْدَانَ بْنِ لَا خَلْقَ أَسْمَحَ who has seen the like of Ma'dān 'ibn Yahyā? نَفْسَكَ لَمْ يَقُلْ لَكَ هَاتِبًا no human being is more generous than thou art, save one (who), knowing thee (well), has seen thy soul (and) has not said (to thee), Give it here; مَنْ

قَبْلِي غَرِيقٌ مَدَامِج and was there (ever) seen before me one drowned A in tears?

(b) When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of مَنْ, when followed by the article (Vol. i. § 20, d), يَرَى for يَرَى (Vol. i. § 176), and the like. Examples: نَوَ أَنْ if that, for نَوَ أَنْ on thy account, for أَجْلِكَ; عَنْ أَجْلِهَا from her hills, for أَجْلِهَا; مِنْ أَجْلِكَ; مِنْ أَنْ if I make B a raid upon Zubèid; نَزَارَ أَوْلُو السَّدَادِ the upright Nizār (pron. Nizārū-nū-lus), for أَوْلُو; يَا دَارًا أَمْسَى دَارِسًا رَسْمًا: أَوْلُو O house, whose site has become desolate! (pron. dā-rā-nam), for أَمْسَى; مِنْ آلِ أَبِي مُوسَى of the family of 'Abū Mūsā, for آلِ مِنْ آلِ (أَل) إِذَا تَلَمَّنَاوِي say then to the enemy who now aims at doing mischief (pron. nāwī līna, see Vol. i. § 20, b), for آلِ (أَل) (أَلَانِ) أَلَانِ; C بَيْنَ الزَّوْجِ وَالْأَهْلِ now the life of hope revives; أَلَانِ يَغُودُ حَيَاةُ الْأَمَلِ between husband and wife, for أَلَانِ.

REM. In this case, the أ is sometimes assimilated to a preceding ي or و; e.g. فَلَمْ يَغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا but to weep over thee was of no avail, for شَيْئًا.

(c) أ, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that vowel; e.g. فَلَمْ يَجِدْ D عِنْدَهُ النَّصْرَ الَّذِي سَأَلَ but he did not find with him the help which he demanded, for سَأَلَ هَذِيلُ رَسُولَ اللَّهِ فَاحِشَةً; سَأَلَ (the tribe of) Hudail asked the Prophet of God (to do) something base, for سَأَلَ; وَأَنَا أَطَعْتُهُمْ وَأَنَا عَلَى وَفَارٍ I obeyed them, though I was in haste, for وَأَنَا. This is most frequent when أ is the third radical of a word, in which





- A *فِي مِرْوَدَهَا*, for *الْأَضْحَمَا*, acc. sing. of *أَضْمَر*, large, stout; *فِي مِرْوَدَهَا* on her bodkin (for applying *kohl* to the eyes), for *مِرْوَدَهَا*; *فِي الطَّوْلِ* in the tether, for *فِي الطَّوْلِ* ذَا; *لَقَدْ خَشِيتُ أَنْ أَرَى جِدْبًا فِي عَامِنَا ذَا*; *فِي الْقَصَبِ* verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds (*جِدْبًا* = *الْقَصَبَا* and *أُخْصَبَا* for *أُخْصَبَا* and *أُخْصَبَا*). B

(c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun; e.g. *وَأِنْ ضَنْنُوا* though they be stingy, for *ضَنُّوا*; *وَأِنْ تَر تَقْتُلِيهِ قَالِيهِ* and if thou dost not (actually) kill him, yet come near it, for *قَالِيهِ*; *وَيَذْمَر* and he is blamed, poetic form in rhyme for *وَيَذْمَر*, and that for *وَيَذْمَر*; *وَلَا يُبْرِمُ الْأَمْرَ الَّذِي* what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for *حَال* and *يُحَل*; *وَلَا يُحَلُّ الْأَمْرَ الَّذِي هُوَ مُبْرِمٌ* praise belongs to God, the exalted, the glorious, for *الْأَجَل*. Compare, in Hebrew, *פָּדַד*, *פָּדַדְתִּי*, and similar forms\*.

240. The poets also use the uncontracted forms of nouns derived from radicals third *و* and *ي*, instead of the contracted (see Vol. i. § 167, b, β); e.g. *غَيْرَ مَاضِي* not past, for *مَاضِي*; *وَرَأْسُهُ حَزَزْنَا بِرَأْسِ* for *مَاضِي*.

\* *يَعْرُوكَ* for *لِمَا يَعْزُرُكَ* in a tradition (*Fāiḥ* ii. 130, *Lisān* vi. 232) is said to be unique in prose. Abū 'Obèida suspects that it is a clerical error (*تَحْرِيفُ التَّقْلِيدِ*) for *يَعْرُوكَ*. D. G.]

*وَالنَّابِي بْنِ زِيَادٍ* and his head we cut off (in retaliation) for the head of A *مَوَالِي كُكْبَاشِ الْعُوسِ سَحَاحُ*; *النَّابِي* freedmen as (fat as) rams of the breed called 'ūs, for *مَوَالٍ*; *لَا بَارَكَ* may God not bless the women! for *فِي الْغَوَانِي*; *فِي الْغَوَانِي* like girls sporting in the mead.

REM. It sometimes happens that the usual accusative form *وَلَوْ كَانَ عَبْدُ* is incorrectly transferred to the genitive; e.g. *وَلَكِنَّ عَبْدَ اللَّهِ مَوْلَى مَوَالِي* were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman, for *مَوْلَى مَوَالٍ*.

(d) *Suppression of the letter ن in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the C jussive and energetic of verbs; e.g. *إِمَّا إِسَارٌ وَمِئَةٌ وَإِمَّا دَمٌ* these are alternatives, either captivity and quarter, or bloodshed, for *أُنْبَى كُلَيْبٍ إِنَّ عَمِّيَ أَلَلْدَا قَتَلَا أَلْمُلُوكَ وَتَنَكَّنَا أَلْأَغْلَالَا*; *خُطَّتَانِ* ye Bēnū Kul'ib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for *أَلَلْدَانِ* *لَوْ* these are the two pillars of the earth, which, if they were shaken, for *أَلَلْدَانِ* *إِنَّ أَلَّذِي حَانَتْ بِفُلْجٍ وَمَاؤُهُمْ* those whose blood was D shed unavenged at Fèlq, for *أَلَّذِينَ* *إِضْرِبْ عَنْكَ أَلْهُمُومَ إِنْ طَرَقَتْ* drive away sad thoughts from thee, if they come by night, for *إِضْرِبْنِ* (compare Vol. i. § 20, rem. c); and more frequently *نَكَ*, *يَكَ*, *نَكْنُ*, *يَكْنُ*, jussive of *كَانَ*.

REM. a. The same elision of *ن* occurs in the particle *لَكِنَّ* but; as *وَلَاكِ أَسْقِنِي* but give me to drink.





- A for *الْأَيْدِي*, as in the words *دَوَامِي الْأَيْدِي* with their fore-feet bleeding; *النَّاسِ*, for *النَّاسِي*, as in the words *وَأَتَوَابَا* and *النَّاسِ أَهْرَادَا* from one who forgets robes and garments. [Examples in prose are *لَا يَأُلُّ* for *لَا يَأُلُّ* not falling short and *لَا أَدْرِي* for *لَا أَدْرِي* I know not. Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, *قَتَلْنَا* (—), is also sometimes shortened into *قَتَلْنَا* (—), but the *êlif* may be retained in writing, in order to distinguish it from the
- B 3d pers. plur. fem.; e.g. *وَمُسْتَسْلِمٍ نَفْسٍ عَنْهُ* and *many a one on the point of surrender have we relieved*; *وَلَوْ أَدْرَكْنَاهُ لَقَضَيْنَا نَحْبًا بِهِ* and *if we had overtaken him, we would surely have slaughtered him*.

(c) The suppression of a short vowel.

246. (a) In the middle of a word this license is of most frequent occurrence in the case of the very few nouns of the form *فِعْلٌ* (becoming *فِعْلٌ*), and of verbs of the forms *فَعِلَ* and *فَعِلَ* (becoming *فَعِلَ*), see Vol. i. § 183, rem. b), and *فَعِلَ* (becoming *فَعِلَ*); as *كَمَا* *أَسْتَوْفَضْتُ حِمْلَ بَكْبَتِهَا الْإِبِلَا* as horses scatter camels by their charge (for *الْإِبِلَا*); *وَأِنْ أَهَجُهُ يَفْجَرُ كَمَا ضَجَرَ بَايِلٌ مِنَ الْإِبِلِ دَهْرَتْ صَفَحَتَاهُ* and *if I lampoon him, he cries out, like a nine-year-old camel* whose sides and withers are galled (for *الْإِبِلِ*, *ضَجَرَ*, and *دَهْرَتْ*); *أَوْ مِثْلَ مَا جَزَى هَارُونَ وَدَّاعُودُ* or as Aaron and David were recompensed (for *جَزَى*); *إِذَا مَطَى حَنَّ بَوْرِكَ خُدَالٍ* when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by *رَجُلٌ*, for *رَجُلٌ*, as in the half-verse *فَقَدْ كَانَ* *وَكُنْتُمْ رِجَالًا* for *he was a man, and ye are men*; *الْكَبِيرُ*, for *الْكَبِيرُ* (plur. of *الْكَبِيرُ*), in the words *هِيَ الْآنَفُسُ الْكَبِيرُ أَتَى* these are

the great souls which —; *زَفَرَاتٌ*, for *زَفَرَاتٌ* (plur. of *زَفَرَةٌ*, Vol. i. § 301, A rem. b), as *فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا* and the soul finds rest from its sighs.—This license has resulted in the production of such forms as *يَجِدُ* for *يَجِدُ* (جَدَ, jussive of وَجَدَ), and *يَلْدُ* or *يَلْدُ* for *يَلْدُ* (وَلَدَ, jussive of وَلَدَ); as *وَلَكِنِّي لَمْ أَجِدْ مِنْ سَبَكْمَ بَدَا* but I have not been able to avoid cursing you; *وَذِي وَلَدٍ لَمْ* [verily, there is scarcely (لِلتَّقْلِيلِ رَبُّ) one generated without having a father,] and *scarcely one who has offspring is there* whom two parents have not begotten (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form *فَعْلٌ*, using, for example, *إِطْلُ* for *إِطْلُ*, flank, and *جِلْدُ* for *جِلْدُ*, skin.

(b) The same license at the end of a word is exemplified by such a form as *يَتَّقِي*, for *يَتَّقِي*, in the half-verse *وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ* and whoso fears (God), verily God is with him\*. [The pronouns *هُوَ* and *هِيَ* are often shortened into *هُوَ* and *هِيَ*.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. *يَـ* and *نِـ*, § 228, rem. b, [and the use of *لَمْ أَبَلْ* for *لَمْ أَبَلْ* I did not care.]

(d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kāser* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

\* [This happens especially if the last consonant of the word and the first of the following are identical, as *وَتَفَكَّرَ رَبُّ الْخَوَرَاتِ* Tabarī i. 853, l. ult. for *وَتَفَكَّرَ*; *أَزْمَانٌ* ib. 1119, l. 1 for *أَزْمَانٌ*; *أَضْرِبُ* ib. 1427, l. 1 (iii. 2414, l. 14) for *أَضْرِبُ*. D. G.]



A Imperative, and those persons of the Jussive which end in a consonant; as *أَتَاخُوا أَلْهَاطًا قَدْ أَمِلْتُ وَكَلَّتْ* they made the camels lie down, which were tired and weary (for *كَلَّتْ*); *يَقُولُونَ لَا تَهْلِكْ أَسَى* they say, Do not die of grief, but bear it like a man (for *تَجَلَّدِ*); *وَأِنْ يَأْتِكَ الْإِعْدَاءُ بِالْجَهْدِ أَجْهَدُ* and if the foe come upon thee with all their might, I will do my very best (for *أَجْهَدُ*).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kësara. For example: *غَزَتْ* (for *غَزَاتِ*, 3d pers. sing. fem. Perf. of *غَزَا*, Vol. i. § 166, a, rem.) becomes *غَزَتِ*, not *غَزَاتِ*; *طَرَّ* (for *طَرِيرُ*, 2d pers. sing. masc. Imperat. of *طَارَ*, Vol. i. § 152) becomes *طَرِ*, not *طِيرِي* (for *أَنَامَ*, 1st pers. sing. Jussive of *نَامَ*, Vol. i. § 151) becomes *أَنِمِ*, not *أَنَامِ*.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. *لَبَّا تَزُلْ بِرِحَالِنَا وَكَأَنَّ قَدْ* they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, *وَكَأَنَّ قَدْ زَالَتْ* but it is as if they had already moved off); *أَحْبَابَ أَنْفُسِنَا كَمْ دَا النَّوَى وَكَمْ* beloved of our souls, how long will this absence continue? how long?

D REM. The reader may here be reminded that, instead of the ordinary pronominal forms *أَنْتُمْ*, *هُمْ*, and *كُمُ*, and the verbal form *فَعَلْتُمْ*, the poets constantly make use of the archaic *أَنْتُمْ*, *هُمْ*, and *فَعَلْتُمْ*. The final vowel is in these cases more usually long than short\*. When *هُمْ* is changed into *هِمُ*, either *هُمُ* or *هِمُ* may be used.

\* The quantity of the singular suffix *هُ* also varies.

(e) The irregular use of the *tənwin* and other case-endings in the noun. A

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: *تَضَوَّعَ مِسْكَ بَطْنُ نَعْمَانَ* *إِنْ مَشَتْ بِهِ زَيْنَبُ فِي نِسْوَةٍ* the vale of Na'mān is scented with musk, if Zaidb walks in it amid (her) perfumed attendants (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ* they say, Ahmèd visits thee and thou visitest him (for *أَحْمَدُ*); *يَسْقِيهِمْ* (for *أَحْوَرُ*) a smart black-eyed (page) hands them wine (for *أَحْوَرُ*); *قَالَ شَاعِرُ كِنْدَةَ فِيهَا مَضَى* the poet of (the tribe of) Kinda has said in olden time (for *كِنْدَةَ*); *تَقُولُ سَلِ الْغُرُوفُ يَحْيَى بْنُ أَكْثَرٍ* thou sayest, Ask largesse of Yahyā 'ibn 'Ektām (for *أَكْثَرُ*); *وَتَبَهْتُ* and I warned 'Othmān to repel the dangers which threatened him (for *عُثْمَانُ*); *وَنَسِيتُ أَنَّ اللَّهَ أَخْرَجَ آدَمًا* and thou forgettest that God turned Adam out of it (for *آدَمُ*); *فَلَا تُودِعَنَّ الدَّهْرَ سِرَّكَ أَحَبُّمَا* never then entrust thy secret to a fool (for *أَحَبُّمَا*). Examples of the broken plural: *إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ* but they are companions in (shedding) their blood (for *شُرَكَاءُ*); *شَعْتُ* (for *مَسَاعِيرُ*) *عَلَيْهَا مَسَاعِيرُ لِحَارِهِمْ* (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for *مَسَاعِيرُ*); *عَجَائِزًا مِثْلَ* (for *عَجَائِزُ*) *أَلْفَاقِي خَمْسًا* old women, like vipers, five in number (for *عَجَائِزُ*); D *مَنَارِلَ* (for *مَنَارِلُ*) *عَشِيتُ مَنَارِلًا بِغُرَيْبَاتِ* I visited dwellings at 'Orðitnāt. — Other instances of the irregular *tənwin* are: in the vocative, as *يَا مَطَرُ اللَّهُ يَا مَطَرُ عَلَيْهَا* the peace of God, O Muṭar, be upon her (for *يَا مَطَرُ*); *أَمَحْمَدُ وَلَئِنَّتَ فِئْنُ نَجْمِيَّةٍ مِنْ قَوْمِهَا وَالْفَحْلُ فَحْلُ* O Muḥammad, since thou art the offspring of a highborn

- A lady in her tribe, and thy father was a noble (for أُمَحْمَدُ);  
 يَا عَدِيًّا لَقَدْ وَقَشَكَ الْأَوَاقِي O Adī, every circumstance has com-  
 bined to protect thee (where a writer in prose would have said  
 لَا رَجُلًا جَزَاهُ اللَّهُ خَيْرًا § 39), as لِنَفْيِ الْجِنْسِ (for عَدِيٍّ); after لَا, used  
 is there no man (may God reward him with good)—? (for رَجُلٌ);  
 in words of the form فَعَالٍ (Vol. i. § 98, rem. c; § 309, c, θ), as  
 B حَذَارِ حَذَارٍ مِنْ قَوَارِسِ دَارِمٍ beware, beware of the horsemen of Dārim  
 (for حَذَارِ حَذَارٍ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ O Abū Maṭar, come hither  
 to Ṣalāḥ (i.e. Mekkah, for صَلَاحٍ); and in proper names before بَنُ  
 son of (Vol. i. § 21, b), as جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ a young woman  
 (of the tribe) of Qays 'ibn Thālabu (pron. Qaysini 'bni, for قَيْسِ بَنٍ).

250. On the contrary, the tənwin is sometimes suppressed in  
 C cases where it could not be dispensed with in prose; as فَمَا كَانَ  
 حَاسِبٌ وَلَا حَاسِبٌ يَفُوقَانِ مِرْدَاسٍ فِي مَجْمَعٍ neither Ḥiṣn nor Ḥābis  
 surpassed Mirdās in any assembly (for مِرْدَاسًا); عَمَرُو آلِدَى هَشَمِ الثَّرِيدِ  
 Amr, who broke up (bread to make) soup for his people (for  
 عَمَرُوا آلِدَى هَشَمِ, but there is another reading, عَمَرُوا آلَعْلَى هَشَمِ the noble  
 Amr broke up); فَلَقِيتُهُ غَيْرَ مُسْتَعْتَبٍ وَلَا ذَاكِرٍ اللَّهَ إِلَّا قَلِيلًا and I  
 found him not seeking (the Lord's) favour, and seldom thinking upon  
 D God (for ذَاكِرٍ); وَحَىٰ مُحَارِبٍ آلَ بَطَالٍ قَدَمًا and the tribe of Moḥārib,  
 heroes of old (for مُحَارِبٍ); كَسَنُورٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ like an  
 overmatched cat, which springs at the dog (for كَسَنُورٍ); عَلَى جَسِيرٍ  
 جَسِيرٍ upon a yellow body, smoother than gold (for جَسِيرٍ  
 and أَمْلَسٍ in rhyme for أَمْلَسٍ, instead of أَمْلَسَ, § 249).

251. The genitive plural in -ِينَ is sometimes changed in rhyme  
 into -ِينَ (see Vol. i. p. 236, note); as وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ

since I have already passed the limit of forty (for الْأَرْبَعِينَ); لَا بَارَكَ  
 A may God not bless sixty and odd years! (for  
 وَاسْتَيْنَ and we ignore the riffraff of other  
 tribes (for آخِرِينَ).

252. In verbs and nouns derived from radicals of which the  
 third consonant is و or ي, the poets not unfrequently use the  
 Indicative form of the Imperfect instead of the Subjunctive or Jussive,  
 and the nominative case instead of the accusative. Examples of B  
 the verb: أَبَى اللَّهُ أَنْ أَسْمُو بِأَمٍّ وَلَا أَبٍ God has not willed that I  
 should be of noble descent either on the mother's or the father's side  
 (for أَسْمُو); فَالَيْتَ لَا أَرْتَى لَهَا مِنْ كِلَالَةٍ وَلَا مِنْ حَقَى حَتَّى ثَلَاثِي and I swear, I will not show her pity for weariness or foot-  
 soreness, until she encounters Muḥammad (for ثَلَاثِي); مَنَنْتُكَ نَفْسُكَ  
 thy soul has made thee wish to vie with Dārim (for  
 C إِذَا غَرَّ أَنْ يُنْسَى فِيهِ أَوْ يَضْحَا when to spend an  
 evening or a forenoon in it, fills a man with vain delight (for إِذَا غَرَّ  
 أَلَمْ يَأْتِكَ وَالْأَنْبَاءُ تَنْبِي بِمَا لَا قَتَ لَبُونُ بَنِي زِيَادٍ (أَلْفَتَى أَنْ يُنْسَى فِيهِ  
 did he not bring thee word—for news travels fast—of what has  
 befallen the milch-camel of the Bənu Ziyād? (for يَأْتِكَ); فَجَوَتْ رَبَّانَ  
 thou didst lampoon  
 Zabbān, and then thou camest making excuses for having lampooned  
 Zabbān,—(so that) thou didst neither lampoon him nor let it alone D  
 (for تَهَجَّ); عَلَيْنَا يُحْيِيكَ ابْنُ عَنَابٍ turn aside to us, (and)  
 'Ibn 'Annāb will salute thee, i.e. receive thee with honour (for يُحْيِيكَ);  
 وَمَنْ أَرَادَ مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عَيْشَتِي whatever I forget, I shall not forget him  
 to the end of my life (for أَنْسَ). Examples of the noun: وَتَأْتِي فِي مُصِيبَتِهِ  
 and whoever seeks for consolation in his misfortune  
 (for تَأْتِي); وَجَدْتُ مَعَالِيكَ أَصْلًا لِشِعْرِي I found thy noble qualities

A *a subject for my poetry* (for مَعَالِيكَ); تَرَكْنِ رَاعِيَهُنَّ مِثْلَ الْقَتَنِ; *they have left their shepherd like an old (useless) waterskin* (for رَاعِيَهُنَّ); كَانَ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِيقِ *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَلَوْ كَانَ طَاوِيًّ أَنْحَا جَائِعًا; *and if he had been hungry and famished* (for طَاوِيًّ).

253. The poets occasionally use pausal forms (see §§ 223—230)

B out of pause. For example: رَضِيَ for رَضَى, in the verse بِرُؤُوسِ سَيِّدِي رَضِيَ, *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i.e. *most willingly and cheerfully*); رَزَى for رَزَى = رَزَى, in the words مَا إِنْ رَزَى أَحَدٌ فِي النَّاسِ نَعْلَهُ كَمَا رَزَيْتَ *no one among men, whom we know, was afflicted as thou art afflicted*; هُوَ for هُوَ, in the half-verse فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيْبُهُ *and so he does not lose his share of (the pleasures of) this world.*

[REM. At the end of a word the tənwin is sometimes used instead of the letter of prolongation (حَرْفُ الْإِطْلَاقِ), as some read in the Kor'an lxxxix. 3 يَسِرْ for يَسْرِى (see Bèidāwī ii. 401, l. 13). This ن is called تَنْوِينُ التَّرْتِيلِ *the trilling or quavering prolongation and modulation of the voice* (لِلتَّطْرِيْبِ), as in سَقِيَتْ الْغَيْثُ آيْتَهَا (لِلتَّطْرِيْبِ), as in سَقِيَتْ الْغَيْثُ آيْتَهَا (see Fleischer, *Kl. Schr.* i. 323 seq. and comp. supra § 225, rem.). In like manner the التَّنْدِيْبَةُ (Vol. i. § 368, rem. b) is sometimes lengthened to أَنْ, as in a tradition given by Zamahsari (*Faḥḥ* ii. 95) Fātima is heard crying for her two sons يَا حَسَنَانِ يَا حُسَيْنَانِ. The addition of the ن to a fettered rhyme (§ 193), called التَّنْوِينُ الْغَالِبِي, is condemned by many grammarians. D. G.]

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